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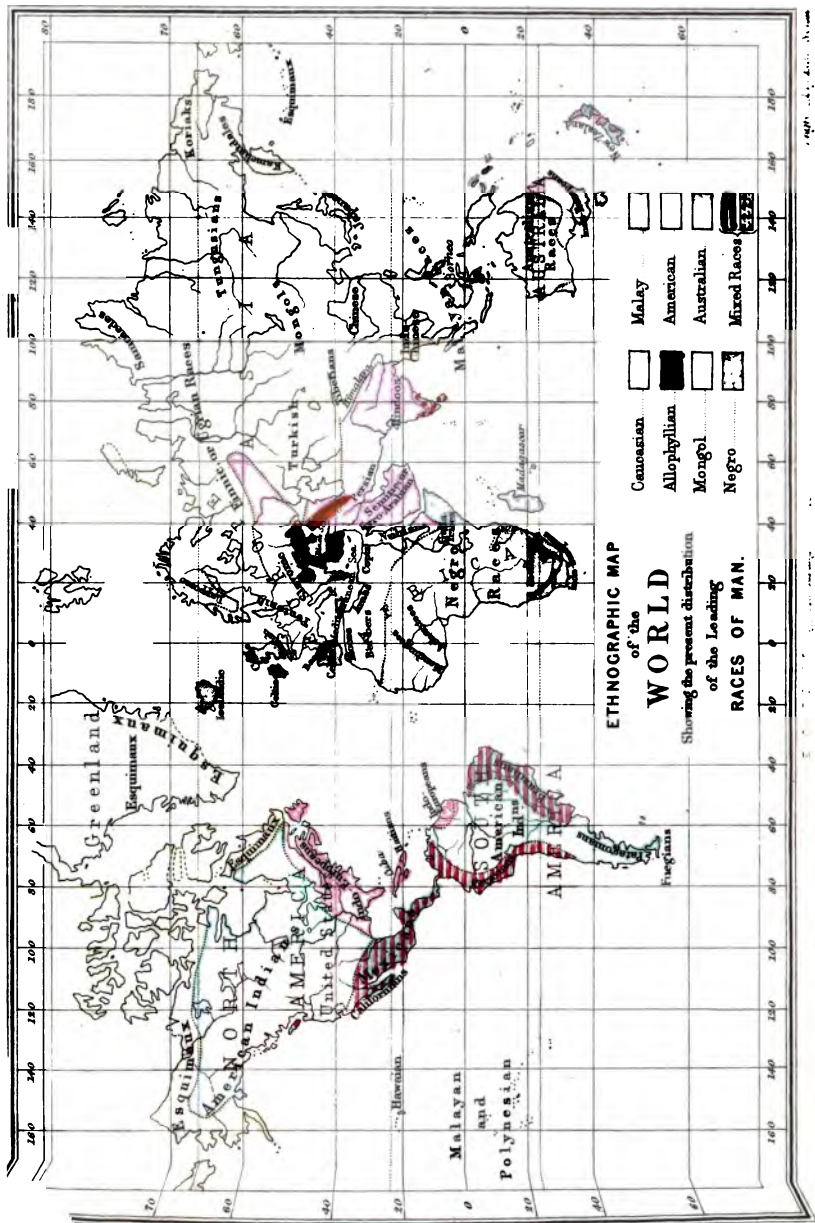


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2. **THE**





ADAM AND THE ADAMITE;

OR,

THE HARMONY

OF

Scripture and Ethnology.

BY

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AUTHOR OF 'SERMONS IN STONES,' 'THE LATTER DAYS OF JERUSALEM
AND ROME,' ETC.

"Prisca gens mortalium."

SECOND EDITION.



LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET,

Publisher in Ordinary to Her Majesty.

MDCCCLXVIII.

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356
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1868



Vignaud
3-16-27

PREFACE.

THERE are few subjects of scientific inquiry in which Man does not find a limit to his researches—a boundary line that cannot be passed by any effort of the human mind. He is unwilling to admit his ignorance of anything in nature, and his proud persevering spirit chafes against the barriers that separate the known from the unknown. But on no subject has he betrayed more impatience of restraint than in the speculations relating to the origin and age of humanity upon the earth. In the struggle to overcome the obstacles that meet him, he has grasped at the vain and visionary theories of the origin of species by development, or by natural selec-

tion, to unveil the hidden things that they are powerless to explain, and he turns away from the only evidence that can throw light on matters that lie beyond the reach of unaided human intellect. Divine revelation has presented us with a record, brief but significant, of the time and place of the creation of Adam, his early history, and that of his descendants; and this, the ethnologist, if a believer, has no more right to exclude from consideration, in his inductions, than the student of the Scriptures has a right to shut his eyes to the well-established facts of ethnology. Yet both of these searchers after knowledge—one by ignoring the teaching of God's word, and the other of his works—have failed to detect the truth.

The following pages contain the result of the Author's investigations in relation to this much-vexed question of the date of Man's existence on our planet. The subject has, of late, attracted some attention, and given rise to considerable discussion among the members of the religious and literary communities,—some asserting that

the human era is confined to the commonly received period of six thousand years, and others contending for an antiquity incalculably more remote. Neither of the disputants is free from blame in the mode of discussing this interesting question. The religionist has expressed, perhaps a little too dogmatically, his sense of the teaching of the Bible, without verifying, or even recognizing, the discoveries of the philosopher that relate to the subject of his inquiry ; and the philosopher has propounded the result of his labours, without reference to the revelation which God has given to him of things lying beyond the reach of human intelligence. No disposition has been evinced by either to submit his conclusions to the correction of the other ; and yet truth, single and indivisible, is the common object of both. The religionist has been impatient, and too often uncharitable and unjust in his strictures on the objects and results of scientific research ; the philosopher has been intimidated, embarrassed, and frequently uncandid in his deductions ; and the unlearned Christian be-

liever is bewildered and alarmed for the consequences to his faith in God's word. The author's object has been to reconcile the disputants: to lead the religionist to welcome science as the friend of truth, in its highest sense; to induce the philosopher to allow the voice of the Scriptures to be heard; and to quiet the apprehensions of the unsophisticated believer as to the safety of the ark of his hopes amid the conflicting elements.

By consulting the word as well as the works of the Almighty, the Author has been able to discover harmony where discord has been generally supposed to prevail; and he has found that what has been revealed in the Bible of the creation of Adam has been confirmed by what has been discovered of his origin by the light of scientific research; and, on the other hand, that what philosophy has disclosed of the origin of mankind harmonizes with the Bible record of Adam's creation. Scripture and Science stand forth, each of them resting on its own foundation, but together supporting the edifice of the

everlasting truths of the creation and redemption of mankind ; and their consistency is the cornerstone of the arguments by which we rise to the true understanding of what the Book of Genesis was intended to reveal of Adam and the Adamite.

Such were the objects and such are the results of the Author's inquiries. In deciphering the memorials which time has left in its silent progress, the researches of the philosopher and the records of the historian have been called in aid ; and as the reader may be required to adopt views of the dawn of humanity at variance with some of his previous impressions of primeval personages and events, the steps by which the Author's conclusions have been attained are supplied for his consideration and guidance. These testimonies of the past, which occupy so large an extent of the field of human knowledge, have been simplified and condensed. If fuller information is required on the subject, it will be found in the various works to which reference is made in the following pages ; and which, rightly

considered, will enlarge the reader's knowledge of nature and her laws, and fortify his faith in the truth and authenticity of Holy Writ.

D. M'C.

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ADAM AND THE ADAMITE



CHAPTER I.

SCRIPTURE AND SCIENCE.

“To ask or search, I blame thee not; for Heaven
Is as the book of God before thee set,
Wherein to read his wondrous works.”

To uphold the cause of revealed religion, and vindicate the Bible in its integrity, is the first duty of the believer. His creed is, that all Scripture is by inspiration—the true and lively oracles of the living God. He therefore ought not to shrink from the examination of the tests of the authenticity of Holy Writ whenever they present themselves for consideration. Some of the sacred records are capable of being confirmed

by the established facts of physical science ; and if proved to truly represent the events they purport to describe, they are calculated in the highest degree to strengthen the doubtful, and may even challenge the assent of the sceptic to their supernatural origin. Such are the records of the creation of the world at large, and of Adam in particular, with the genealogy of his antediluvian descendants, which are the subjects of the early chapters of Genesis, and which could not have been communicated to the historian, at the time they were written, by mere human testimony or research.

The means of testing the accuracy of these primeval records are of modern date. The recent advance of one branch of scientific inquiry has enabled us to ascertain the order of the mundane creation as it actually occurred ; and the progress of another has supplied us with evidence of the events connected with the appearance of man upon the earth. As regards the Mosaic record of the creation of the world, its established consistency with all that geology has

brought to light of the structure of our planet, and the production of its animal and vegetable organisms, has enabled it to triumph over the misgivings and objections of the doubtful and wavering. We have still to compare the Mosaic detail of the birth of Adam, and the genealogy of his race, with the discoveries of the ethnologist, and show forth the perfect harmony of the sacred history with the facts established by philosophy in connection with the date of man's existence on earth and the lineage of Adam.

The application of secular knowledge to the vindication of the authenticity and inspiration of the Scriptures has met with the disapprobation of many, as well religionists as philosophers; but we concur in opinion with those who consider it a mischievous error to seek to divorce Scripture and science, and separate the deep mysteries and important truths of revealed religion from the rich treasures of philosophy which God has provided for our instruction. True it is, that the lessons of wisdom which are taught by the creation of Adam in God's image and his fall; by

the great and solemn truths involved in the history of Noah and his family ; by the calling out and trials of Abraham ; by the divine dealings with the children of Israel ; by the songs of the psalmists and prophets ; and by the teachings of the Saviour and his apostles, can receive little or no light from the inductions of the philosopher ; and, on the other hand, it is equally true that the Bible was not written to instruct us in the knowledge of the physical sciences. Yet Scripture may receive confirmation of the most satisfactory nature by proof of its consistency with the truths established by scientific research, just as its authenticity as an inspired book might be impaired by disproof, drawn from the same source, of facts which it purports to record. The 'Essays and Reviews,' and the writings of Bishop Colenso and others of the same school, are based on objections of that description. The physical sciences have been brought to bear on God's revelation to man, and it must be defended and vindicated with the same weapons. The geologist from the stones of the earth, and the archæo-

logist from the buried cities of the East, have contributed valuable testimonies to the truth of the sacred narratives, from Moses to Samuel and the prophets,—why should not the ethnologist and his brother philologist be called up as witnesses for it also? It argues little for the faith of a Christian in the word of God, to shrink, as many have done, from a comparison of their facts with what that word declares. As secular knowledge has increased, our understanding of the Bible has increased also. The astute and refined criticisms of the German neologians, though undertaken and carried on with no friendly intentions, have hitherto rendered the authenticity of Holy Writ only the more conspicuous. A successful struggle has developed its hidden strength, and encourages the believer not to decline the battle of inspiration on the field of the physical sciences.

In thus bringing into comparison the facts of philosophy and the statements of Scripture, difficulties arise, either from the misconstruction of the text, or from the misapprehension or misap-

plication of the facts gathered by the philosopher in the fields of the natural sciences. But they must be met and conquered by the force of truth—it may be, at the sacrifice of some of our earliest born and most deeply ingrained pre-conceptions and prejudices.

The unity of the human race, or the descent of all mankind from a single pair of ancestors, has been the subject of much learned inquiry and discussion. The obvious differences in complexion, physiognomy, anatomical structure, and language, between the various tribes and nations which are found on the face of the earth, have naturally led to the consideration of the origin and extent of such distinctions, and the consistency of the phenomena with the theory of the several lines of descent being traceable back to a common source. Some hold that there is a physical reality in these varieties of man, and that each race has descended from a different pair of ancestors, issuing from its own peculiar centre of creation. Others have contended that there has been but one creation of mankind,

male and female ; and that human life, whether developed in the frame of the Negro, the Mongol, the Caucasian, or any other of the varieties of man, has flowed down through all intervening ages by means of the ordinary process of procreation, though modified by external influences, so far as to have produced the European in one part of the globe, and in others, the lowest of savages, such as the Bushmen, the Australian, and the Fuegian, not far removed in physical and moral organization from the brute that perishes.

It has been generally assumed by Christian philosophers of the latter school, that the common pair of ancestors of this diversified human family were the Adam and Eve of Genesis, and that from their loins have issued, not only the Caucasian, but all the inferior varieties of man, by a process of degradation which has deteriorated upwards of three-fourths of the whole human race. But then arose the formidable difficulty, that the time required for the production of all these varieties of man by this process of degradation, and for the structure and development of

the various families of human languages, was far more extensive than the Mosaic chronology could afford to allow. There is no difference of opinion among ethnologists and philologists on this point; and those of them who have, on the authority of the Scriptures, recognized Adam as the first of the human race, have been driven to ignore the antediluvian chronology of the Bible as unintelligible, and to antedate the birth of Adam some thousands of years at the least. Prichard and Bunsen, and many other eminent ethnologists and philologists, who are anxious to uphold the authority of the Bible, have admitted this to be the unavoidable consequence of their fundamental principle, that Adam was the progenitor of all mankind. It is a startling conclusion; for we need scarcely remark, that if the Bible does not establish the date of Adam's birth, and the genealogy of his descendants as there recorded, no reliance can be placed on it as evidence of any particular that it reveals of his and their existence and early history. The whole fabric of the revelation must collapse, and leave us

without any faithworthy testimony of the origin and progress of Adam's race in the early ages of their existence. The discussion of these questions has been renewed and stimulated by the recent geological investigations of the antiquity of the flint implements of human manufacture, which have been found in positions that lead to the conclusion that man was a contemporary of the mammoth, the cave-bear, the woolly rhinoceros, and various other extinct animals of the Post-Pliocene era in the north and west of Europe. If the Mosaic chronology cannot be extended so as to embrace these ancient savages, we must search the record to discover how their existence can be explained consistently with its integrity.

The first step to the solution of the difficulty is, to ascertain and recognize the truth of the scientific facts and principles with which we have to deal, and then to fix the exact purport and meaning of the texts of Scripture which relate to them. If these inquiries are conducted so as to lead us to a correct knowledge of God's works,

and to the true dividing of his Word, all must harmonize, and issue in the triumph of the cause of inspiration; for there can be no discord between the works and the word of God. As regards the first of these inquiries, we are, to a great extent, dependent upon the testimony of the professors of the sciences of geology and ethnology; and so far as profound knowledge, laborious zeal, and scrupulous honesty of purpose can insure faithful evidence, we have it in the philosophers of the present day. They have diligently sought out truth for its own sake, and with no intention, as too often insinuated, of using their discoveries as a weapon against the highest of all truths; and if some have fallen into errors of facts or inferences, detection and correction by others have speedily followed.

In following out the next branch of inquiry, it must not be assumed that we fully understand the exact meaning of all that we find in the pages of the Bible. The language in which it is usually read is not the language in which it was written, but one that differs from it materially,

both in vocabulary and structure; and between the original and the translation there are frequent and material diversities, which may vary considerably the expression of what was in the mind of the author. Our treasure, so far as the translation is concerned, is in earthen vessels; and common justice requires that a critical knowledge of the historian's language should be acquired, before the philosopher's endeavour to extract truth from the archives of nature is stigmatized as a blow aimed at revealed religion. The object of the following pages is to bring both of these subjects of inquiry before the reader—to present to him the evidence of the facts connected with the questions of the age of man on the earth, and the diversity and order of appearance of the varieties of humanity that surround us, and then to compare the result of the evidence with what has been communicated to us on the same subject by the pen of inspiration. If the philosopher has not misapprehended or misrepresented his facts, they must harmonize with God's word, when it is rightly understood;

and in their harmony, all the difficulties on these questions which have disturbed and embarrassed the religious and scientific worlds will be dissolved; ample room will be left to the ethnologist for the production of all the varieties of humanity which have presented themselves on our globe, whether from one or from several centres of creation, without interfering with the Mosaic chronology; and the geologist may continue his search for the stony memorials of post-pliocene man, without apprehending that in the primeval manufacturer he may be raising up a witness against the truth of Moses.

The *uninspired evidence* of the date of man's creation, and the conditions of his early existence upon the earth, is derived from five different sources,—geology, archæology, history, language, and ethnology,—whose convergent rays have lighted up the darkness of the prehistorical ages, and reveal the far distant origin of the races of men. The testimony which each of these affords we propose to examine separately, and to unfold the results of our investigations as suc-

cinctly as is consistent with a clear understanding of their import, and without reference to any of the statements in the Bible connected with the subject. We shall thus avoid the common vice of arguing in a circle. Geology is found to supply us with the evidence of the first dawn of humanity upon our planet, The sister science, archæology, follows with her collections of pre-historical memorials of mankind at a far more recent period of the world's existence, when nature had assumed her present aspect, and organic life, as it now surrounds us, had commenced its course. The records of history and well-founded tradition succeed, and bring before us the various races of man, which, through the historic era, have peopled the habitable parts of the globe. The new-born science of language, struggling into importance, traces them back to their different beginnings; and the ethnologist assigns to each its proper place in the procession of human life on the earth. When all the information that can be realized from these sources is arrayed in order, we shall then proceed

to examine and compare the Scripture records which relate to the subject, with the facts thus developed, to manifest the harmony of divine revelation and scientific research, and proclaim that God, who was the author and finisher of the physical world, was the author of Genesis, and in spirit with the holy men of old when the history of the first Adam and the Adamite was written for our learning.

CHAPTER II.

GEOLOGY.

“Antiquity appears to have begun
Long after their primeval race was run.”

THERE was a time when our planet was the abode of all the orders of organic life, with the exception of man ; when the lands, now so extensively occupied by him, and furnished with his works, were uncultivated wastes, and tenanted by the brute creation alone. Life was abundant, but no ray of human intellect glistened on the scene ; and none of God’s creatures comprehended a Creator. This fact, so long made known to us by Divine revelation, has been confirmed in these latter days by the severe investigations of the geologist ; and though based on negative evi-

dence, his conclusions are not, and could not be, disputed. Other teachings of the geologist have been questioned, but the result of his inquiries as to the relative age of humanity on earth commands universal assent.

When, where, and under what circumstances, man became an inhabitant of the earth ; whether human life, which is spread in such variety and so extensively over the continents and highlands of the globe, flowed from a single source, or from several distinct sources, and at different epochs, is a question of deep importance and interest to every child of man. The laws of nature and Divine revelation must be our guides to the solution of the difficulties which necessarily surround inquiries of this nature, extending to times of which all other histories and traditions are silent ; and through their learning, we hope to reach and establish truths which cannot otherwise be attained by human intellect.

The organic life, whose pulses are beating in every corner of our planet, had its beginning. A great proportion of the bottom rocks, which

form the first series of the sedimentary formations, and which have been the successive platforms on which living organisms have moved and had their being, present no traces of animal life; and when organic remains first appear, they are of the lowliest orders in the scale of vitality—zoo-phytes and bivalve mollusks—creatures without the senses of sight or hearing, whose existence might have been passed at the bottom of a dark and turbid ocean.

“Darkness there was, and all at first was sealed
In gloom profound—an ocean without light.”

Throughout the long era of the Silurian, which succeeded the Cambrian formation, no animal life of a higher order than submarine invertebrates is found to have been in existence. The most highly organized form of that epoch was a crustacean. But these humble denizens of the primeval deeps—the first-born inhabitants of our globe—lived and moved in vast variety throughout the long ages occupied by the deposition of the Silurian rocks, associated with fucoids and algæ, the lowliest specimens of marine vegetation.

At the close of the Silurian, and the commencement of the Devonian or Old Red Sandstone system, the first vertebrates make their appearance in the form of the fish, and the first traces of land vegetation present themselves, in which the lowest order, the cryptogamic, predominates. These are succeeded by the earliest known terrestrial animals, which appear, for the first time, either at the close of the Devonian, or in the Carboniferous formations, which are marked by an exuberance of endogenous vegetation, the pabulum or material of the coal-measures. Animals of the lowly orders of the beetle, cockroach, and batrachian tribes, were for ages the first and sole occupants of dry land. But nature was advancing; and in the era represented by the succeeding Permian formation, we find that the coal flora have rapidly decreased, while the higher orders of conifers and cycadaceous plants increase, with reptiles of the Thecodont order,—a race intermediate between the Batrachian and the Saurian, or true reptile. Here closes the record of the primary formations, the first volume of our planetary organic life.

The next stage in our planet's history, the Trias, Oolite, and Chalk, of the secondary formations, witnessed the rise, progress, and decay of the Saurian reptiles in all their varieties—marine, terrestrial, and aërial—with the higher orders of homocercal fish, higher orders of insect life, such as butterflies, grasshoppers, dragonflies, and ants, and higher orders of the phanogamic or flowering and fruit-bearing vegetation, for their nourishment. Here, also, we find the first specimens of the warm-blooded races—birds, and also marsupials, the connecting link between the reptile and the mammal; all progressing from the lower to the higher, from the simpler to the more specialized forms of organic life.

We now arrive at the Tertiary formation, in which appear, for the first time, the higher races of placental mammals, progressing up to man, the last formed and highest organism of the creation; thus showing that organic progression, in the successive forms of life on the globe, was and is the fixed law of nature, or the law which God imposed upon himself in the framing and

fashioning of the world and its vitalities. This doctrine of progression, so far as it relates to the animal kingdom, has been well described by Professor Sedgwick, in the preface to his 'Discourse on the Studies of the University of Cambridge.'

"There are traces," he says, "among the old deposits of the earth, of an organic progression among the successive forms of life. They are to be seen in the absence of mammalia in the older, and their very rare appearance in the newer Secondary groups; in the diffusion of warm-blooded quadrupeds (frequently of unknown genera) in the older Tertiary system, and in their great abundance (and frequently of known genera) in the upper portion of the same series; and, lastly, in the recent appearance of man upon the earth. . . . This historic development of the forms and functions of organic life during successive epochs, seems to mark a gradual evolution of creative power, manifested by a gradual ascent to a higher type of being. . . . But the elevation of the fauna of successive periods was

not made by transmutation, but by creative additions ; and it is by watching these additions that we get some insight into nature's true historical progress, and learn that there was a time when Cephalopoda were the highest types of animal life, the primates of this world ; that Fishes next took the lead, then Reptiles ; and that during the Secondary period they were anatomically raised far above any form of the reptile class now living in the world. Mammals were added next, until nature became what she now is, by the addition of man."*

As regards the progress of the vegetable creation, Sir Charles Lyell observes :—" Professor Adolphe Brongniart, in an essay published in 1849, on the botanical classification and geological distribution of the genera of fossil plants, arrives at similar results as to the progress of the vegetable world from the earliest periods to the present. He does not pretend to trace an exact historical series from the seaweed to the fern, or

* Professor Sedgwick's ' Discourse on the Studies of the University of Cambridge,' preface to fifth edition, pp. xlv. cliv. ccxiv. 1850.

from the fern again to the conifers and cycads ; and lastly, from those families to the palms and oaks ; but he nevertheless points out that the cryptogamic forms, especially the acrogens, predominate among the fossils of the primary formations, the Carboniferous especially, while the gymnosperms, or coniferous and cycadaceous plants, abound in all the strata, from the Trias to the Wealden inclusive ; and, lastly, the more highly developed angiosperms, both monocotyledonous and dicotyledonous, do not become abundant until the Tertiary period.”*

This progress from the lower to the more highly organized types of animal and vegetable life, discloses to us the *modus operandi* of the Creator in the exercise of his creative power. The doctrine does not mean that there has been an advance from imperfection to perfection—for all organisms are perfectly adapted for the functions they have to perform ; but it means that the simpler organisms were the earliest on the stage of existence ; that the invertebrate was a

* ‘The Antiquity of Man,’ p. 398.

denizen of the earth ages before the appearance of any vertebrate; and that of the vertebrates, the fish was in existence long before the more highly organized reptile; that the reptile preceded the warm-blooded birds and marsupials, which latter made their appearance long before the placental mammal; and that quadruped mammals, in all their variety, were tenants of the earth before that man, the crowning work of vitality, appeared on the scene.

The commencement of the Tertiary system was the dawn of the present state of nature on the earth. No species of animal life that existed before that period is now in existence; but some of the now living races of animals have gradually displaced the old. It is with reference to this circumstance, that the Tertiary system has been divided by geologists into different successive eras or epochs, which have been termed—first, the Eocene, the dawn of the present, or recent state of the globe, in which are found a few of the now-existing marine shells; second, the Miocene, in which a greater proportion of

living shells are found; and third, the Pliocene, in which a still greater proportion of living shells present themselves. These are succeeded by two other eras which complete the geological scale—the Post-Pliocene, and the Recent period. In the former are found none but living species of marine shells *associated with the bones of extinct animals*; and in the latter, the remains of now-existing races of animals alone are found.

Through these different and long-protracted eras of the world's primeval history, the zoology of the globe has advanced onwards to the present state of nature,—from the pachyderms of the Eocene to the gigantic Elephantoids, such as the mammoth, the mastodon, and the megalonyx, and extinct species of lions, bears, rhinoceroses, and hyenas, of the Pliocene, some of which lived into the Post-Pliocene; from which we pass to the animals which surround man in the current epoch of the world's history—thus attesting the continuance and consistency of the law of progress, which the Almighty Creator has declared by his works to have been the rule of his crea-

tion of the animal and vegetable worlds, past and present.

Throughout the era of the Pliocene, there are clear indications of a gradual refrigeration of the climate of the northern regions of Europe, including France and England. The cause is unknown; but the phenomena which present themselves to the eye and understanding of the geologist, have established the fact beyond question, that at this, which has been termed "the glacial period," our island was wrapped in a perennial icy mantle, as Greenland is at the present day. Glaciers, or frozen rivers of vast dimensions, descended with resistless force from the high hills, grinding down the rocks, and carrying off the *débris* with huge blocks of stone, or boulders, cased in floating icebergs, which were deposited over the face of the then submerged land, thus leaving them covered with what is called "the glacial drift," or "boulder clay." Twice, during this glacial epoch, the British Islands were sunk in a wintry sea to the depth of many hundreds of feet below their present level, so that the

site of our country was, for the time, an archipelago of islands, formed by the summits of the highest hills and mountains appearing above the surface of the waters; and twice was it raised, not only to its present level, but so much higher, that the bottoms of the British and Irish Channels became dry land, and so continued throughout epochs which have been termed the first and second continental periods. *The subsidence* is shown by the appearance, at the present day, of marine shells, drift, and boulders, on the mountains and hills; and *the elevation* must have taken place, in order to account for the migrations of the Germanic flora and fauna into every part of the area of the British Isles, which required a free communication between the continent and the islands as well as between the islands themselves, within the Post-Pliocene epoch; and also for the retreat of the Scandinavian plants, insects, birds, and quadrupeds into the higher mountains.* And thus it was that the Post-Pliocene pachyderms, now extinct,

* 'The Antiquity of Man,' p. 375.

passed from the Continent to what is now the British Isles.

Professor Forbes inferred from the present distribution of species, both in the animal and vegetable kingdoms, that the disjunction of Ireland from England, or the formation of St. George's Channel, which is nearly 400 feet in depth, preceded the separation of England from France by the formation of the Straits of Dover, whose depth between Calais and Dover is less than 200 feet. For there are twice as many reptiles in Belgium as in England, and in England there are twice as many as in Ireland. But the Irish species are all found in England, and all the English in Belgium. It is, therefore, assumed that the migration of species westward having been the work of time, there was not a sufficient lapse of ages to complete the fusion of the Continental and British reptilian fauna, before France was separated from England, and England from Ireland. For the same reason there are also a great number of birds of short flight, and small quadrupeds, inhabiting England, which do not

cross to Ireland, having been interrupted in their westward course by the St. George's Channel.

During this ungenial glacial period, there is no evidence, as far as human research has reached, that man was an inhabitant of the earth. No traces of his remains, or of any work of art, have been found in the boulder clay, or in any of the preceding formations; and until within the last few years, it was supposed that his existence had not commenced until the Recent period, or, in other words, that none of the human race had been contemporary with any of the extinct animals of the Post-Pliocene. But later investigations, and the resulting discoveries, have modified these views, and man's advent to our planet must now be admitted to have taken place at an earlier period.

The first traces which have been detected of man's existence on earth, present themselves in the forms of certain rude works of art, the products of an inventive intellect denied to the brute, such as hatchets, spears, arrow-heads, and knives, coarsely chipped out of flints. No great amount

of skill is exhibited in their fabrication, and none of them appear to have been ground and polished like the stone implements of a later period. So far back as the year 1715, a flint knife, which is still preserved in the British Museum, was found imbedded in gravel, in association with an extinct elephant's tooth, near Gray's Inn Lane, London; and in 1797, flint hatchets of primitive form and manufacture, were dug up in some abundance at Hoxne in Suffolk, in deposits of undisturbed gravel, twelve feet below the surface of the ground, and beneath beds of vegetable earth and clay. These, though communicated to the scientific world, do not seem to have attracted particular attention, until the more recent discoveries of the same description revived and restored them to consideration.

In the year 1847, M. Boucher de Perthes announced, in a French publication, '*Antiquités Celtiques*,' that he had discovered in ancient alluvium, at Abbeville, in Picardy, some flint implements of vast antiquity. The announcement did not attract much attention until some eminent

English geologists, among whom were Sir Charles Lyell and Mr. Evans, visited, in 1858, the valley of the Somme, for the purpose of verifying, by personal inspection, the report of the French philosophers. They found in the same localities similar weapons of undoubted human manufacture. Respecting their authenticity as works of art, Professor Ramsay, a competent authority on such subjects, observes: "For more than twenty years, like others of my craft, I have daily handled stones, whether fashioned by nature or by art, and the flint hatchets of Amiens and Abbeville seem to me as clearly works of art as any Sheffield whittle;"* and Mr. Evans, of equally high authority, observes that there is a sharpness about the cutting edges and points, which cannot be due to anything but design.† Sir Charles Lyell also adds his testimony as to their human origin, and explains the mode in which they may have been formed, by means of a stone hammer, without the aid of a metallic tool. It must therefore be assumed that these primitive im-

* 'Athenæum,' July 16, 1859. † 'Archæologica,' vol. xxxviii.

plements, whenever and wherever it was that they came into existence, were the product of human ingenuity, and "shaped by art and man's device."

The antiquity of these implements is indicated by the position of the gravels from which they have been exhumed, and the fossils associated with them. Several specimens have been found by these geologists in the valley of the Somme, in Picardy, associated with the remains of extinct animals in two distinct beds of gravel: one of them at the height of forty feet above the level of the sea, at Menchecourt, near Abbeville, called the low-level gravel; and the other at the height of about eighty to a hundred feet above the sea at Moulin-Quignon, which has been termed the high-level gravel. In both of these levels the flint implements have been dug up at the depths of twenty feet, more or less, from the modern surface of the ground. In the first, they have been found mixed with the bones of the mammoth and other extinct animals, and marine shells; in the other, with similar animal remains and freshwater shells. Therefore, between the

deposits of the implements in the high level and of those in the low level, the river must have cut down through forty or fifty feet of the bed of the valley ; and since the deposit in the low level, the land must have been elevated forty or fifty feet above the sea-level.

These facts, though they prove nothing, even by way of approximation, as to the actual time at which the primitive manufacturers of the stone weapons lived in these districts, or as regards the time which has elapsed since these implements were deposited in the most recent of the gravels, —yet they afford evidence sufficient to satisfy the inquiring mind, that those who made and used them must have contended with the mammoth, the woolly rhinoceros, and cave-bear, on French as well as on English soil, for many generations, during which no advance appears to have been made by these primeval races of men, even in the formation of their rude implements, the only art they seem to have exercised. Everything was stationary, and progress as unknown, throughout these long ages, as if the brute creation

had been the sole inhabitants of the land. It would be difficult to imagine that the men who used such weapons for protection, or to provide their daily food, could have been the descendants of any civilized ancestors. The time demanded for the dying out or extirpation of the extinct animals of the Post-Pliocene in Europe must have been vast indeed, whether we suppose their destruction to have been effected by the agency of man or by alterations in the climate of the country ; and yet these ancient races appear to have been in existence when those animals tenanted the west of Europe in extraordinary abundance. Implements of the same material and type have been discovered in gravels that contain the fossil remains of similar extinct mammalia in the valleys of the Seine and Oise in France, and in several places in the basin of the Thames in England ; also at Biddenham, in the valley of the Ouse, at Pease Marsh, in Surrey, at Abbott's Langley, in Hertfordshire, at Herne Bay, in Kent, at Icklingham, in Suffolk, and, as already stated, at Hoxne in the same county.

The only actual remains of the human frame which have been found in *these fluvial deposits*, in association with the flint implements and bones of extinct animals, are a tooth and a jaw-bone, which were exhumed in a gravel pit at Moulin-Quignon, in March, 1863. These relics have attracted much attention, and have given rise to considerable discussion among the members of the scientific world. And the matter was considered of such importance, that a commission, composed of some of the best-qualified geologists in London and Paris, was appointed to institute local inquiries into the circumstances under which they were found, with the view of discovering if any imposition had been practised. On the one hand, the bones were stated to present a fresh and gelatinous appearance that, it was said, could not have been expected in relics of their alleged antiquity ; but, on the other hand, the jaw-bone exhibited structural peculiarities that seemed to distinguish the human being to which it belonged from the races of men that now inhabit these parts of the world,

and was so far a voucher of his antiquity. The commission, after a careful and jealous inquiry, reported in favour of the genuineness of the relics, and that they were truly found in the gravel under the stated circumstances. But it is right to add, that the conclusion at which these scientific inquirers arrived has not met with the unreserved approbation of English geologists ; and some, even among the commissioners who joined in the report, have since suspended their acquiescence, but without assigning any reasons for their returning doubts. The question, therefore, of the truth of the genuineness of these bony relics may be considered as still unsettled. Nevertheless, the flint weapons, which are of undoubted human manufacture, and which have also been found in all of the Belgian caves, about forty in number, testify by themselves to the existence of man at that remote era, as distinctly and unequivocally as if the skeleton fingers of the primeval fabricator had been found clasping his handiwork.

Many causes may be assigned for the absence,

or, more properly speaking, the scarcity of the bones of the population who designed and fabricated the flint weapons, in the alluvium of the European valleys in which these specimens of their rude craft are found.* The natural instincts of man led them, no doubt, "to bury their dead out of their sight," in places beyond the reach of currents of water; and if it had been the custom of these ancient savages to burn their dead, or to consign them to the depths of the ocean, either directly or by means of rapid rivers, the chances of some of their bones being found in the fluvial drift would be very small indeed. Sir Charles Lyell instances the recent drainage of the lake of Haarlem in Holland, which extended over 45,000 square acres, where numerous shipwrecks had occurred, and many a naval fight had been

* In the "Abbevillois" (July 19, 1864), it is stated that on several different occasions between the month of April and that date, human remains have been discovered in a gravel pit at Moulin-Quignon by Mons. B. de Perthes and several other persons of scientific repute,—an os sacrum, a tooth, a skull of peculiar configuration, two fragments of an upper jaw, and one of a lower jaw, which resembles in form that found in March, 1863.

fought, in which hundreds of Dutch and Spanish soldiers and sailors had sunk beneath the waters, and whose borders had been peopled with thirty or forty thousand inhabitants—and states, that though diligent search had been made for human remains in the deposits which had constituted the bed of the lake, not a vestige of a bone had been found. If proof were required of the fact, works of human art alone could be called to witness the existence of man in that locality for hundreds of years, every portion of his material structure having disappeared. Nature, it would seem, abounds in agencies destructive of human remains, when they are exposed to external influences similar to those in which the flint weapons must have been placed before they were finally locked up in the gravel sepulchres from which they have been exhumed. Where these flint implements have been found in fossiliferous caves, in which there was more protection from such destructive agencies, human remains have been found buried in the stalagmite floors with the bones of the extinct animals.

The numerous caves in the valley of the Meuse, in the neighbourhood of Liège, have contributed largely to this species of evidence of man's antiquity. In the Engis cave, the remains of at least three human skeletons have been found, associated with flint knives and artificially-shaped bones, and a mammoth's tooth embedded beside a human skull. Similar relics have been extracted from the caves of Engihoul and Chokier, in the same district; also, in the Brixham cave, near Torquay, in Devonshire, which was carefully explored under the superintendence of Mr. Pen-gelly in the year 1858, human remains, flint knives, and bones of extinct animals were discovered in positions that leave no doubt but that the cave-bears had lived after the flint tools had been manufactured. Some of these caves furnish us with evidence, not only of man's existence, but of his habits, in the era of the extinct mammalia, but less remote than the date of those who chipped the flint hatchets in the valley of the Somme, if we may judge of their relative ages by the advanced state of human arts. The

following is the description given by Dr. Wilson in his 'Prehistoric Man,' of Kent's Hole, a remarkable fossiliferous cavern, near Torquay, discovered and explored by the Rev. Mr. M'Enery about the year 1832.

“Intermingled with fossil remains of species of the rhinoceros, great cave-tiger, cave-bear, and other extinct mammalia in unusual abundance, lay numerous relics of human art, not only indicating the ancient presence of man, but proving that he also, as well as some of these extinct carnivora, had found there a home. His tools of bone, like others found on many primitive British sites, exhibit the most infantile stage of rudimentary art. Fragments of sun-baked urns and rounded slabs of slate of a plate-like form were associated with the traces of rude culinary practices, illustrative of the habits and tastes of the primeval savage. Broken pottery, calcined bones, charcoal, and ashes showed where the hearth of the allophyllian (aboriginal) Briton had stood, and along with these lay dispersed the flints in all conditions, from the rounded mass as

it came out of the chalk through the various stages of progress, into the finished arrow-heads and hatchets ; while small flint chips and partially-used flint blocks, thickly scattered through the soil, served to indicate that the ancient British troglodyte had there his workshop as well as his kitchen, and wrought the raw material of that primeval stone-period into the requisite tools and weapons of the chase. Nor were indications wanting of the specific food of man in the remote era thus recalled for us. Besides accumulated bones, some at least the spoils of the chase, near the mouth of the cave a number of shells of the mussel, limpet, and oyster, with a palate of the scarus, lay heaped together, indicating that the British aborigines found their precarious subsistence from the alternate product of the chase and the spoils of the neighbouring sea."

Another remarkable cave was discovered in 1852 at Aurignac, near the foot of the Pyrenees, which appears to have been used as a place of sepulture, with evidence of ceremonials that are supposed to indicate a belief in a future state.

Flint implements of a more advanced state of arts than those which have been exhumed from the valleys of the Somme and the Seine, and bone instruments with shell ornaments have been found there, together with the bones of the cave-bear, woolly rhinoceros, and many other extinct mammalia. These are evidently memorials of man of a more recent date than those of Abbeville and Amiens, but still within the Post-Pliocene period. Sir Charles Lyell observes: "The Aurignac cave adds no new species to the list of extinct quadrupeds which we have elsewhere, and by independent evidence, ascertained to have once flourished contemporaneously with man. But if the fossil memorials have been correctly interpreted; if we have here before us at the northern base of the Pyrenees a sepulchral vault with skeletons of human beings consigned by friends and relatives to their last resting-place; if we have also at the portal of the tomb the relics of funeral feasts, and within it indications of viands destined for the use of the departed on their way to a land of spirits; while among the funeral gifts are wea-

pons, wherewith in other fields to chase the gigantic deer, the cave-lion, the cave-bear, and woolly rhinoceros,—we have at last succeeded in tracing back the sacred rites of burial, and, more interesting still, a belief in a future state, to times long anterior to those of history and tradition. Rude and superstitious as may have been the savage of that remote era, he still deserved, by cherishing hopes of a hereafter, the epithet of ‘noble,’ which Dryden gave to what he seems to have pictured to himself as the primitive condition of our race:—

“As nature first made man,
When wild in woods the noble savage ran.”*

The contents of more recently examined ossiferous caves in central France, have supplied considerable additions to our knowledge of the acquirements and habits of the primeval inhabitants of Europe, who lived in the days of the now extinct mammalia of the Post-Pliocene. These caverns, which have been carefully explored by Monsieur Lartet and Mr. Henry Christy, are

* ‘The Antiquity of Man,’ pp. 192, 193.

situate in the department of the Dordogne, in the south-west part of central France. The articles there discovered are principally flint knives of wrought forms, and implements fabricated out of reindeer's horns, such as spear-heads, harpoons, daggers, needles, and arrow-heads, consolidated in a confused mass of breccia, which had not been disturbed since its deposition. Among other objects was found a long dagger or sword, formed out of a single horn, the handle of which was carved with considerable artistic skill into the form of a recumbent reindeer, cleverly adapted to the grip of a rather slender hand. Another specimen is described as a handle terminating in a spear-point, and bearing in partial relief the head of a horse and of a deer, and others ornamented with wavy lines, longitudinal and horizontal. Besides these, two plates of hard slates were found, each bearing an engraved figure of a quadruped, now extinct. A great quantity of detached reindeer's horns were also discovered, most of them bearing the marks of a stone saw,—a bone whistle also, and the

lumbar vertebra of a reindeer pierced through by a flint weapon, which still remained embedded in the bone, fixed by a calcareous incrustation,—an object of peculiar interest and significance, as establishing beyond doubt the coexistence of man with the reindeer in France. With them were found associated teeth of the Irish elk and of the mammoth. They were all of them productions of the unground and unpolished stone-period, called the first stone-period, but show a considerable advance in the rude arts of fabricating and ornamenting useful implements, when compared with the chipped flint weapons of the fluvial gravels of an earlier date.

Thus far the geologist has led us back towards the dawn of human life on our planet. The various specimens of man's undoubted workmanship which have been found, ranging through vast periods of time, associated with the remains of extinct mammalia in the fluvial gravels and ossiferous caves throughout the west of Europe, leave little doubt of the existence of human beings at times when such animals were abundant in

those districts. Nothing is gained to the cause of truth by shutting our eyes to these memorials of primeval man, or by ignoring them as evidence of his existence in what has been termed the pre-human, meaning thereby, the pre-Adamite era. The fabricators of these various implements shared the soil of France, Belgium, and the British Isles with the mammoth, rhinoceros, hippopotamus, cave-bear, lion, hyena, and various other bovine, equine, and cervine animals now extinct. They lived when the reindeer and Irish elk stalked through the land. Some of these species of extinct mammalia may have lived into the Adamite period ; but what geologist will be found to contend that all of them could have been tenants of any part of Europe within the last six thousand years ?

It is admitted that there are no means by which we can make even an approximate calculation of the time that has elapsed since these primitive inhabitants of our continent hunted, fished, and exercised their inventive faculties and mechanical skill, to sustain and enjoy life ; but

between the date of the fabricators of the latest of these stone and bone implements and the second stone-period, which will come under consideration in our next chapter, long ages must have elapsed, during which those now extinct animals, his contemporaries, were slowly passing away, not only from Europe, but from the world. The time required for their dying out, or extirpation, must have been vast indeed, whether we attribute the effect to climatal changes or to the agency of man. The reindeer, which still exists in other climes, survived the other extinct animals, and receded to its present northerly abode before the gradually changing climate of Europe; and though less abundant than they were in England, France, and Belgium, they are still far from extinction. Some of the other animals, no doubt, retreated in the same manner to colder climes, and the rest were destroyed by the increasing human race. This must also have been a slow process, whether we consider the imperfect stone and bone weapons with which these ancient hunters were armed for the conflict, or the time

required for filling the whole west of Europe, at the least, with human beings, sufficient in number to wage successful war with such formidable foes.

If the foregoing facts of the geologist have been faithfully reported, we must accept the conclusion that the men of the first stone-period lived in the west of Europe ages before the commonly received human era of six thousand years. This will appear more conclusively when we bring under consideration the record of a still later period of human life, which intervened between the disappearance of the extinct mammalia and the historic age of the world. But whatever may be the date of man's existence in the past, it is satisfactory to know that, so far as geological inquiries have gone, it is long posterior to the age of the now existing fauna and flora, or even to the time of their actual geographical distribution. Man, whatever may have been the date of his first appearance upon the earth, was undoubtedly later on the scene than any other item of the creation.

CHAPTER III.

ARCHÆOLOGY.

“ Unmolested roved the hunter,
Built the bark canoe for sailing,
Caught the fish in lake and river,
Shot the deer and trapped the beaver.”

HITHERTO we have been dealing with the geological evidence of man's abode on the earth as a contemporary of the mammoth and many other extinct animals of the Post-Pliocene epoch. Another class of evidence which bears on the antiquity of man now claims our attention. It relates to a more recent period of human existence, by which we shall be led backwards, from the times within the range of history, into the misty but legible records of a prehistorical era, the commencement of which, though remote, is modern when com-

pared with the epoch that witnessed the manufacture of the flint implements that lie buried with the mammoth remains in the gravel beds of the Somme and Seine, the Thames and Ouse.

The Danish geologists have contributed largely to this branch of inquiry. In various parts of Denmark extensive peat-bogs are found, from ten to thirty feet deep, which have grown in the hollows of a boulder formation. In the superficial layers of these peat deposits, the remains of great *beech-trees* are discovered. Lower down, in the same deposits, we come upon the fallen trunks of *mighty oaks*, the growth of which must have occupied centuries of years, and which have been buried for centuries in the ground. Still lower down, we arrive at forests of prostrate *pine-trees*, some of which are three feet in diameter, and obviously of great antiquity at the time of their fall. Ages have swept over the face of Denmark since the pine and the oak grew upon its soil; they had disappeared long before the days of Julius Cæsar, at which time the Danish islands were found clothed with magnificent beech-forests,

which have continued to the present day. In the lower beds, associated with the remains of the ancient pines, *stone* implements alone are found. In the next stage, among the prostrate trunks of the once stately oaks, swords and shields of *bronze* have been brought to light; and in the more recent beech deposits, implements of *iron* appear for the first time. Thus, the ages of *the pine, the oak, and the beech* correspond to, and synchronize substantially with, the ages of *stone, bronze, and iron*, so named from the materials which served for the fabrication of the implements used by the men who lived in those respective eras.

“Arma antiqua manus, unguēs, dentesque fuerunt,
Et lapides, et item silvarum fragmina rami,
Et flammæ, atque ignes, postquam sunt cognita primum.
Posterius *ferri* vis est *ærisque* reperta.
Sed prius *æris* erat quam *ferri* cognitūs usus.”*

The Danish stone implements are ground and polished, and, though of rude form, they exhibit a great advance in the art of manufacturing such articles, when compared with the chipped hatchets,

* Lucretius, lib. i. 1282.

spear heads, and knives of the Post-Pliocene, or first stone-period.

The manufacture of bronze, which is a composition of copper and tin, requiring judgment and skill, and the number, variety, and gradual improvement of the objects which belong to the age of bronze, indicate its long duration in northern and western Europe, and an advance in the arts which discloses some evidence of approaching civilization. But the manufacture of iron, which requires considerable observation and invention, for the separation of the metal from its matrix, manifests a still greater stride in human progress. Bronze articles were in use at the time of the Roman invasion of Britain; and therefore, long before that event, a rude uncultivated people, whose only implements were of stone, inhabited the north and west of Europe. They were succeeded by a race more advanced in manufacturing skill, who worked in bronze for centuries before the art of smelting and manufacture of iron was known, or, if known, was introduced into those parts of Europe.

Again, on the Danish coasts are found, in various places, vast mounds, which are from three to ten feet in height, and some of them one thousand feet in length by two hundred feet in width. They are called by the Danes “Kjökken-mödding,” or “kitchen middens,” and are composed of heaps of waste oyster and other shells, and the refuse of edible fish, mixed with a variety of remains of beasts and birds, which served as the food of the rude hunters and fishers who accumulated these ancient refuse-heaps. Sir Charles Lyell observes, that he has seen similar large heaps of shells, with interspersed stone implements, near the sea-shore, in Massachusetts and in Georgia, United States, left by the North American Indians, at points where their wigwams were pitched centuries before the arrival of the white man. Flint knives and hatchets, of a more finished description than the chipped weapons of the first stone-period, and other instruments of stone, horn, wood, and bone, with fragments of coarse pottery, have been turned out of these heaps; but no implements of bronze, much less *of iron.*

These mounds are not to be found on the western coast of Denmark, where the waves are now slowly encroaching on the land, and by which they have probably been swept away, which is a further proof of their antiquity. But a still more convincing evidence of their age is derived from the character of the oyster, cockle, mussel, and periwinkle shells, which are of species that cannot live at the present day in the brackish waters of the Baltic, except near the entrance, where they come in contact with the salt water,—from which it is inferred, that, “in the days of these aboriginal hunters and fishers, the ocean had freer access than now to the Baltic, probably through the peninsula of Jutland, Jutland having been at no remote period an archipelago,”* or through other channels which are now silted up.

The animal remains in these old kitchen-heaps are those of the fauna still existing in Denmark. No traces of extinct mammalia have been found, with the exception of the wild bull, which has

* ‘The Antiquity of Man,’ p. 13.

since disappeared, though it was seen alive in the days of Julius Cæsar,—of the beaver, which has long departed from the land, —and of the seal, which is now rare on the Danish coast. The dogs were of a smaller species than those of the subsequent bronze and iron periods; and there are, in this stone period in Denmark, no remains of the domestic ox, horse, or sheep. Some human skulls, believed to have been contemporaries with the mounds, testify that the men of those days were of small stature, with broad round heads, and heavy overhanging eyebrows, resembling in aspect the modern Laplander. Those of the bronze and iron ages, found in the Danish peat, are of a different race, being more elongated in form, and larger in dimensions. There are no traces of grain, or any indication of the knowledge of agriculture having then existed. These shell-mounds correspond in date with the older portion of the peat record, the earliest part of the age of stone in Denmark. In the succeeding bronze age, a different state of things appears to have prevailed. The Eastern

custom of burning their dead began to be practised. Stone weapons continued to be used, but bronze implements were added to them, which were generally made after the pattern of the stone weapons; and the remains of cereals, and of domestic oxen, pigs, and sheep, show that agricultural and pastoral pursuits had begun to be cultivated.

The ancient Swiss lake-dwellings, far removed from Denmark, afford further and confirmative evidence of the succession of the stone, bronze, and iron ages. These edifices, the remains of which have recently attracted considerable notice, are manifestly of great antiquity.* They were built on platforms, raised upon piles, on the borders of the lakes, in water from five to fifteen feet in depth, having been probably connected with the shore by narrow causeways, removable on the approach of danger. The sites of these old edifices are numerous. They occur in the lakes of Constance, Zurich, Geneva, Neuf-

* Similar edifices are found in Papua and Borneo, and the islands of the Salomon group, to the present day.

châtel, and most of the smaller lakes. Some are exclusively of the stone age, others of the bronze age. Nothing is left but the piles on which they were built; the remainder of the erections, as appears from the quantity of charred timber, was evidently destroyed by fire, and the remnants of their contents deposited in the mud of the lake beneath, in which they have been preserved for long ages, and now present us with memorials of the primitive habits and pursuits of the long-departed occupants of these dwellings. In the mud beneath some of the most ancient of these edifices, and which are found principally in the eastern lakes, no implements but those of stone, horn, and bone have been found, while in the settlements which belong to the bronze age, and which are confined to the western and central lakes, a great abundance and variety of weapons and utensils of that metal have been dredged up, some of them bearing a close resemblance to those of the corresponding age in Denmark.

In some of these dwellings of the stone period, articles have been found which tend to show that,

the people who inhabited them were more advanced in a sort of civilization than those of the Danish stone age. The remains of plaited cloth, polished hatchets of serpentine and greenstone, and arrow-heads of quartz and jade, have been met with, resembling those of modern date, as described by Longfellow :—

“There the ancient arrow-maker
Made the arrow-heads of sandstone,
Arrow-heads of chalcedony,
Arrow-heads of flint and jasper,
Smoothed and sharpened at the edges,
Hard and polished, keen and costly.”

They appear, also, to have domesticated the ox, the sheep, the goat, and the dog ; and lumps of carbonized wheat and barley that have been found, lead to the conclusion that they had some acquaintance with agriculture. In the stone period, the flesh of hunted beasts was more eaten than that of domestic animals ; and goats were more numerous than sheep. In the bronze period, the reverse, as might be expected, was the case. The course of human life was changing

in this part of the world, from that of the savage to one of greater refinement.

In the bronze age, civilization was spreading gradually from the east into the more western districts of Europe. The aboriginal occupants of the Danish islands, and of the pile-habitations in Switzerland, disappeared before the approach of the Eastern colonists, leaving to this far-distant age their refuse-heaps, and the *débris* of these lake-dwellings, as memorials of their existence and habits of life. The time at which the inhabitants of the Danish islands of the second stone-period lived must be very distant indeed. The pine forests that grew on the soil of Denmark, where they dwelt, disappeared, and were succeeded by forests of oak-trees, of great size and antiquity; and these, again, by the beech forests, which were flourishing in as full vigour in the time of the Romans, eighteen centuries ago, as they are at the present day. What was the extent of the epoch of the oak forests coeval with the bronze age, which preceded, and had died out, before the commencement of the iron age?

And what, again, was the duration of the second stone epoch, and its population that had passed away before the commencement of the bronze age? Many generations of each of these species of trees must have sprung up in succession, and after passing from youth to old age, sank down beneath the weight of years, and were buried in the peaty deposits beneath them.

But this affords no element for calculating, with any certainty, the time that has elapsed since that stone-period. The minimum of time required for the formation of the peat which has grown above the pines of Denmark must, according to the Danish geologist Steinstrup and other competent authorities, have amounted to at least 4000 years; and Sir Charles Lyell remarks that there is nothing in the observed rate of the growth of peat opposed to the conclusion that the number of centuries may not have been four times as great. But with the moderate estimate of 4000 years as the time which has elapsed since the second stone-period, where, in the succession of ages past, are we to place the manu-

facturers of the chipped-flint implements, who shared the soil of England and France with the extinct mammalia of the Post-Pliocene? To suggest that they never existed, is to reject evidence more clear than that on which our faith in matters of the highest moment is built, and to bid unreasoning defiance to the best-attested facts of inductive science. On the other hand, to admit their existence, and endeavour to bring them within the limits of the commonly received human era of 6000 years, is, as we have seen, a vain and hopeless attempt. We must adopt the well-warranted deduction of the geologist as to the more extended era of humanity; and turn our attention to develop the harmony that of necessity exists between that and other truths, established by evidence that we dare not dispute.

CHAPTER IV.

HISTORY.

“Let observation with extensive view
Survey mankind from China to Peru.”

WE now pass from the prehistorical aspects of European life to the contemplation of human existence within the historical era; extending our view from the aboriginal races of western Europe to the occupants of the other habitable parts of our globe. Surveying the map of the world, we find its continents and islands inhabited from the remotest period to which history and tradition can reach, by races of men who vary in colour, form, and moral capacity, from the sable savage, of low and brutal instincts, to the fair-complexioned European of high intellect and refined

culture. The primary and most distinct varieties of the human species, according to Blumenbach, are the Caucasian or Iranian, the Mongol* or Turanian, the Negro, the Malay, and the American. These have been increased by Prichard to seven ; and, on the other hand, Cuvier has reduced them to three, viz. the Caucasian, the Mongol, and the Negro ; and to these principally it will be sufficient for our purpose to confine our attention.† They are found to differ from each other, not only in colour or complexion, but in physical organization and mental qualities. They occupy separate and well-defined districts of the globe ; and retain all their physical and moral distinctions as long as there is no admixture of foreign blood.

* The terms "Caucasian" and "Mongol" are used merely to designate particular races of men, and have no local significance. The Mongol is but one of the many tribes and nations that compose the Turanian race ; and there is no reason for supposing that the Caucasian race had its origin in the Caucasus, but rather the reverse.

† Pickering assumes eleven, Desmoulins sixteen, and Agassiz and Nott an indefinite number of species of man.

“If we divide,” says Dr. Prichard, “the continent of Asia by a line running from west to east in the direction of the longest diameter of the Euxine, passing at first along the chain of Caucasus, dividing the Caspian, going along the Oxus nearly to the source of that river, thence turning to the south-east, and following the direction of the Himalaya range, and descending to the Gulf of Bengal, we shall separate by this line two great regions of the world, which have been from the earliest period the abode of two great classes of human races, differing from each other in their manners and social character, as remarkable as the arid and saline plains of Mongolia and the cold desert of Gobi differ from the warm and fertile countries of southern Asia.” * To the north-eastward of this line have been the immemorial abodes of many nations, distinguishable from each other by language, habits of life, and social character, but who closely resemble each other in physiognomy, complexion, and anatomical configuration, These are the Mongol,

* ‘The Physical History of Mankind,’ vol. i. p. 257.

or Turanian races, whose physical and moral characteristics we shall presently describe.

To the southward and westward of the same line we find other races, widely distinguished from those of the north in physical structure, physiognomy, and complexion; and resembling each other in the same particulars. These are the Caucasian or Iranian races, which extend from the mountains of Himalaya to the Indian Ocean, including the whole of Hindostan and the Deccan, as well as Persia and Arabia; and from the Ganges, on the east, to the shores of the Atlantic, comprising the north of Africa and nearly the whole of Europe, and, at a later period, a great part of the American continent.

The whole of central Africa is the territory of the Negro tribes. The Malays are the natives of the peninsula of Malacca, and the Polynesia. And the American Indian includes all the aborigines of the New World, except the Esquimaux, who form portion of the Mongolian race.*

The differences in colour and physiognomy be-

* See Frontispiece.

tween these various groups of the human family, more especially between the Caucasian, the Mongol, and the Negro, are obvious to the most casual observer. The black skin of the Negro distinguishes him from the fair or brown-skinned Caucasian, and the yellow or olive-coloured Mongol; and the tawny Malay and copper-coloured American present similar contrasts to all the others. The Negro's colour was attributed by the ancients to the action of the sun; but that climate will not account for the sable hue of his skin is now admitted. Experience has proved that the Negro, without admixture of blood, retains his peculiar colour after a residence of two hundred years in the high latitudes of America; and, on the other hand, that the European does not assume the black tint of the Negro, though he and his ancestors have for generations been inhabitants of the latitudes of the Negro in Africa. Indeed, it is now well known, that the seat of the Negro's colour is not found in the outward skin, which is as colourless as in the European, but in the fine tissue situated under it, known in anatomy

by the name of the tissue or net of Malpighi, and which in the Black is the seat of a dark pigment.

Again, the woolly hair and projecting under-jaw of the Negro, and the broad flat face, straight black hair and a peculiar oblique set in the eyes of the Mongol, distinguish them, not only from each other, but from the Caucasian and all other varieties of mankind. But the most remarkable of the distinctions that are found to prevail between these different races, present themselves in the form of the skull and configuration of the bony fabric of the head, which give shape to the features and character to the countenance. The skull of the Negro, as compared with those of other races, is narrow and elongated, the breadth being about six-tenths of the length; and his face and jawbone project in advance of the forehead to an extent unknown in any other race. It is also a striking characteristic in the cranium of the Negro, that in hardness, density, and weight, it exceeds that of every other race. His thigh, also, and arm, are shorter, and the foot and hand longer, than those of the Caucasian.

If we examine the skull of the Mongol, it will be found to differ considerably from that of the Negro. It is a broad square-faced skull, the breadth being about nine-tenths of the length. The cheek-bones do not project forward or downward under the eyes, as in the Negro, but take an expansion outward, which gives to the forehead a pyramidal outline that stamps its peculiar and unmistakable character on the aspect of the Mongol. These shapes of the Negro and Mongol faces are connected with the forms of their respective skulls. The invariable companion of the elongated skull is the projecting jaw, and that of the broad skull is the expanded cheek-bones. They recede from each other in opposite extremes, while the Caucasian holds the middle character.

The skull of the Caucasian is more oval in its outline, and more symmetrical with the other bones of the head, than either of the two former. No part is too prominent beyond the others. There is nothing salient or angular in the outline. All the parts are moderately developed; and, like the face, the cranium of the Caucasian holds

a middle place between those of the North Asiatic and the African Negro. The whole frame is more fairly proportioned than that of any other race, and reveals a harmony in all its parts that realizes, in the physical form of the Caucasian, the most perfect type of humanity upon the earth.

The skull of the Malay is intermediate in its conformation between those of the Caucasian and the Negro, but of character distinctive from both ; and that of the American Indian holds a similar position between those of the Caucasian and the Mongol. Beside the conformation of the head, there are other important anatomical diversities between these different races of men, which it is not necessary for our purpose to particularize.

Such are the physical characteristics that distinguish these principal races or varieties of mankind from each other, and such they have been, unchanged and persistent, as far back as history and tradition extend. Negro parents have never been known to produce a Caucasian offspring, nor has a Negro child ever been born of Caucasian parents. The same observation applies to

the Mongol, whose offspring is always Mongol. In the case of mixture of blood, they all become blended after a few generations, in one race or the other, or, as Dr. Nott, who, as an American, has had the best opportunities of observing the phenomena of race, maintains, in his 'Varieties of Mankind,' opposite races cannot amalgamate, for that the offspring of such intermarriages always is feeble, and dies out. "No such hybrid race," he says, "can be permanently established." This may not be a universally true proposition; but it is sufficiently so to prove that there is something real in the distinction of race.

But decided as these physical differences are, there are moral distinctions between the Caucasian, the Mongol, and the Negro, still more striking and important. One of the most obvious of these moral distinctions is that some of the human races are civilized, some are wholly uncivilized, and between these extremes there are many gradations of civilization. As regards the uncivilized savage, there is no record of any nation, tribe, or community of savages, such as the aboriginal

Negro, the inhabitant of central Africa, emerging by its own unaided exertions, from a state of barbarism. Instruction from without has always been necessary to counteract their natural tendency to remain stationary, or to descend still lower in the scale of humanity. It is unnecessary to detail the debasing habits and brutal practices of savage life. Such as they are, such they remain, until civilized men, in some instances, but always with difficulty, produce and sustain some improvement. We may trace in imagination a fanciful picture of a community of savages advancing from one useful invention to another, until they had realized and developed the various arts of civilized life, and so emerged from a state of barbarism into one of civilization. But speculations of this nature are wholly at variance with all that history and experience have taught us of the state of existence of real uncivilized savages. Such a process of invention and self-improvement has never been known to have taken place. The first elements of civilization always appear to have been communicated from one peo-

ple to another.* Where history or tradition has represented a rise from savage to civilized life, it is never found that they have become civilized by their own inherent powers. There is always a record of some mysterious stranger having introduced the first rudiments of civil culture,—a Prometheus who invented fire, a Cadmus who taught letters, or a Triptolemus who instructed in agriculture. Thus, in Mexico is retained the Aztec tradition of Quetzalcoatl, a divine instructor from a strange country, by whom their forefathers were taught the use of metals, agriculture, and the arts of government. The Peruvians, also, have their tradition of Manco Capac, a child of the sun, who came to their shores and instructed their ancestors in various useful arts.

So far as the scanty records of the stone ages are testimonies of the past condition of human

* Dr. Waitz, in his 'Anthropology of Primitive Peoples,' observes, "The first elements of civilization, as far as history reaches, always appear as communicated from one people to another; and of no people can it be proved how, where, and when they have become civilized by their own inherent power."

life, no trace of civilization can be discovered,—no work of art appears to have existed throughout that distant epoch, but the rudely-formed implements which have been used by savages in all ages, even to the present day; and no symptoms of anything indicative of civilized life appeared before the bronze age. Those early inhabitants of Europe had instinctive knowledge of the simple arts necessary to enable them to support life, or to protect themselves from violence, but nothing more; and human beings of that description are to be found to the present hour, in all those districts of the globe to which civilized man has not penetrated and made a permanent settlement. And even when civilized man comes into contact with barbarous races, it requires time, perseverance, and skill, to induce them to adopt the means of ameliorating their condition, and to prevent a relapse to their primitive savage state. The stagnant condition of the West Indian colonies since the emancipation of the Negro, and the commercial descent of Hayti since it became an independent Negro state, evidence

the tendency of that race, not merely to suspend progress, but also to relapse into their barbarous habits of apathy and indolence. The New Zealanders, who are the most docile and progressive of all the savage tribes with which we are acquainted, are not only incapable of advancing a step upwards if left to themselves, but would, in all probability, return to their primitive barbarism if the civilizing element was withdrawn.*

Archbishop Whately, who has discussed this subject with ability, observes, "According to the present course of nature, the first introduction of civilization among savages is, and must be, man in a more improved state: in the beginning,

* Peyroux de la Cordonière (in his '*Mémoires sur les Sept Espèces d'Hommes*,' Paris, 1814) appears to have been the first to promulgate the theory that the white race alone is physically active, and possesses by nature that peculiar desire of knowledge which Aristotle ascribed to man generally; and that consequently, all higher culture of other races can only be explained by its being communicated to them by the white race. He found many disciples; among whom, in Germany, we would mention Klemm and Wuttke, who assume permanent differences between active and passive human races. (Intro. to Anthropology, Waitz, p. 290.)

therefore, of the human race, this, since there were no means to effect it, must have been the work of another being. There must have been, in short, a revelation made to the first, or to some subsequent generations of our species; and the miracle (for such it is, as being an impossibility according to the present course of nature) is attested, independently of the authority of Scripture, and consequently in confirmation of the Scripture accounts, by the fact that civilized man exists at the present day. Taking this view of the subject, we have no need to dwell on the utility, the importance, the antecedent probability of a revelation: it is established as a part of which a monument is before our eyes. Divine instruction is proved to be necessary not merely for an end which we think desirable, or which we think agreeable to divine wisdom and goodness, but for an end which we know has been attained. That man could not have made himself is appealed to as a proof of the agency of a Divine Creator; and that mankind could not, in the first instance, have civilized themselves, is

a proof, exactly of the same kind and of equal strength, of the agency of a Divine Instructor.”*

The principle propounded by the Archbishop is embarrassed in its application by his supposition, that savages must have been the lineal descendants of civilized ancestors, which we shall presently show to be at variance with all that science and experience has taught us of the progress of human life on the earth, and is not countenanced by Scripture. Self-civilization comes by divine instruction to those who are born with the principle of progress as part of their original nature ; and the power of self-civilization includes the desire and power to civilize others, or to replenish the earth with an improved humanity.

The degrees of human culture are various. We find tribes of untutored uncivilized savages throughout the globe, such as the Negro, Bushman, Hottentot, Papuan, Australian, and Fuegian, of whom there is no evidence that they ever possessed the power or will to advance beyond their past and present condition. They have always

* Whately's Polit. Econ., Lect. v.

been, and ever will be savages, until some external influence of a cogent and persistent nature is brought to bear on them. Again in the inhabitants of the north and east of Asia, the wide domains of the Mongolian tribes and nations, including the Chinese, who alone number more than one-third of all the families of the earth, we have a race in a state of *petrified civilization*, who have learned something of the arts of civilized life, most probably from others, which they have instinctively retained and applied; but who are wholly devoid of civilizing qualifications. In the Caucasian alone, of all the inhabitants of the globe, we find a race who have always been in a state of active and progressive improvement of themselves and others. They are the parents and nurses of civilization, and have ever been active in advancing the great interests of humanity. By them, the arts and sciences have been developed and fashioned for the enlargement of the knowledge which adorns and elevates mankind,—ever onward in extorting from nature the secrets of her mysterious laws, and by their combina-

tions realizing the means of multiplying the enjoyments of life; the depositaries and missionaries of the religion that binds man to the true God, whose instruments they have been for the expansion and extension of all that is great and good in the universe for the well-being and elevation of the children of men, adapting them to their present position, and preparing them for a higher destiny.* Such is the Caucasian in his fairest

* Dr. Nott, in his 'Types of Mankind,' 76, observes: "History, tradition, monuments, osteological remains, every literary record, and scientific induction, all show that races have occupied substantially the same zones and provinces from time immemorial. The Caucasian races, which have always been the representatives of civilization, are those alone who have extended over, and colonized all parts of the globe; and much of this is the work of the last 300 years. The Creator has implanted in them an instinct that, in spite of themselves, drives them through all difficulties, to carry out their great mission of civilizing the earth. It is not reason, or philanthropy, which urges them on, but it is destiny. When we see great divisions of the human family increasing in numbers, spreading in all directions, encroaching by degrees on all other races, wherever they can live and prosper, and gradually supplanting inferior types, is it not reasonable to conclude that they are fulfilling a law of nature?"

and purest aspect, rendered the more conspicuous by association with so many of his own lineage, who devote their energies to deface the little that remains of God's image, and degrade themselves and their fellow-creatures to the moral level of the lowest specimens of humanity.

The Mongols, on the other hand, are a people whose whole internal economy has been from time immemorial *a protest against progress*, and who are examples of the necessity for the intervention of a higher race, to bring humanity nearer to the perfection that is in store for mankind. This stagnant state, as exemplified in the Chinese, has been well described as a state of "mummified civilization," bearing the same comparison to the civilization diffused by the energy of the Caucasian, that the embalmed corpse of one of the Pharaohs would present beside the living body of an adventurous and enterprising European. Within the time of history and tradition there has been no essential change in their condition. Centuries of existence have taught them nothing; have produced no visible progress; have de-

veloped none of the ideas that characterize a civilizing race. With such facts before us, the Mongol is, at the best, a semi-civilized being, and we can scarcely avoid the conclusion that he was originally uncivilized, and has been instructed by the Caucasian in those arts of civilized life which he has acquired, and, in some instances, improved.

Turn now to the Negro in his natural state, the true aboriginal of Central Africa,* where he has not been subjected to foreign culture, and we find nothing to lead us to suppose that in moral qualities his ancestors have ever been anything but what he now is. His physical aspect has been the same for the last 3300 years at the least; how much longer, we cannot conjecture. His peculiar outline of form and features, and

* The most distinctly marked Negro type is, as Prichard observes, found only between the tropics, especially in the interior of the northern half of that region, the so-called Soudan, and in the western coast of Africa. According to Latham (*Nat. Hist. of the Var. of Man*, p. 471), the Negro region extends only from the Niger to Senegal, and a portion of Sennaar, Kordofan, and Darfour.

even his colour, are unmistakably depicted on the ancient Egyptian hieroglyphs and paintings, and we there see him as strongly contrasted with the Caucasian beside him as if the artist had delineated them at the present day. On a tomb at Thebes, the coloured paintings on which are faithfully represented in Hoskins's '*Travels in Æthiopia*,' (pp. 318-319), we see, among other figures in procession, four Negroes, two of them carrying elephants' tusks, another a string of precious stones, and the fourth a leopard's skin. In the same procession, we can discern Egyptians, and several other figures presenting the characteristic features of the Jew, bearing vases in their arms. The date of this tomb is of the reign of Thotmes III., who lived about 1500 years B.C., or about 850 years after the Flood.* There are other phenomena which establish the reality of

* Blumenbach recognized on the Egyptian monuments three different human types—that of the Negro; another, which he calls the Indian type; and a third, which is said to be produced by the influence of the Egyptian climate, a relaxed flabby form, short chin, with prominent eyes (*De Gen. Hum. Var. Nat.*, p. 183). At a later period, Morton distinguished

these distinctions of race. The skeleton of an Egyptian mummy, as old as Moses, differs in no respect from that of a modern Copt; and the descendants of a Persian colony, which has been settled in the West Indies upwards of 1000 years, who have rigorously abstained from intermixture with its black aborigines, are not to be distinguished from the descendants of their common progenitors in the parent country.

The origins of the Negro and of the Mongol are lost in the gloom of antiquity. They are anterior to all history. The Negro was, as we have seen, a Negro upwards of 3300 years ago. How long his race was in existence before that time we have no means of calculating. There is evidence, as will presently appear, that the Mongol was a Mongol even before that date; and his race, too, may have had a long previous existence. The Caucasian, we know from Scripture, was born

Pelagic, Semitic, and Negro skulls among those of the old Egyptians (*Crania Ægyptica*). B. Taylor still more decidedly points out upon the old Egyptian monuments the distinguishable forms of Negroes, Persians, and Jews.

into the world nearly 6000 years ago ; that his race was afterwards destroyed by a deluge, and renewed within the last 4300 years. But we do not appeal to that class of evidence at this stage of our inquiry. We propose to search the archives of nature for a light to guide us through the darkness of past ages, before we consult the oracles of revelation. Now, of these three distinct races or varieties of mankind, one must have appeared on the earth before either of the others ; and one of them must have appeared subsequent to the others. The important question for consideration is, which of them came first, and which last, in the procession of life. Was the Caucasian the earliest on the stage of existence, and followed by the Mongol and Negro, either as his lineal descendants, or as the successive products of separate acts of creation ; or was the Negro or the Mongol the first-born, and did the Caucasian follow, either by lineal descent from either of them, or by a subsequent and independent exercise of creative power ? The solution of this question will be a key to the relative ages of all

the races of mankind, and a guide to the interpretation of the work of the Creation as revealed in Holy Writ. But before we can approach that subject with effect, another of deep importance and interest demands our attention—the comparison of languages—which will be found to furnish a key to the opening out of the state of man's existence in the prehistoric ages of the world, more satisfactory than any that has been hitherto discovered

CHAPTER V.

LANGUAGE,

“Πολλαι μεν θνητοις γλωτται.”

THE well-defined physical and moral diversities of the principal varieties of man, which we have been tracing in the preceding chapters, have, as we observed, existed as far back as history and tradition have shed their lights. At the date of the earliest monuments of human existence, they are each of them found in possession of the territories they still occupy, and presenting all those peculiarities of form, feature, and complexion, which distinguish them at the present day. But with the aid of the science of language, that marvellous faculty of expressing human thought, and which is included in the gift of reason to man,

we can go still further back, and find that there were diversities between the inhabitants of the Caucasian, the Mongol, and the Negro sections of the globe, as marked in the deepening gloom of prehistorical ages, as they are in the light of our present daily observation and experience.

Of all the indices to the mysteries of the ancient world, language is perhaps the most satisfactory. Max Müller, with pardonable partiality to his favourite science, pronounces it to be the only evidence worth listening to with regard to antehistorical periods. Let us now see how far an examination and comparison of the principal languages and dialects of mankind, as well the living as those which are embalmed in ancient literature, can lead us to a knowledge of the relative position of the human races in times of which there are no reliable traditions, and of which we have no written trustworthy record outside the pages of the Bible.

The resemblances that are found to prevail among the languages of the earth are of two kinds—similarity of *words*, and similarity of

grammatical structure ; and, by a comparison of several languages in these respects, a relationship is discoverable between them, which enables us to form them into groups or subfamilies ; and these again, having regard to more general features of resemblance, are associated into families, as having an obvious descent from a common stock. Throughout nearly all the countries of Asia and Europe, Egypt and Arabia, the lands of the Caucasian and Mongol, two distinct groups or families of languages prevail. To one of these, the Semitic and Japhetic (collectively called the Iranian) belong, as members of the same family ; to the other belong the Turanian languages, which are the languages of the widely-extended Mongolian tribes and nations, including the Chinese. The former will be found to prevail throughout the territories over which the Caucasians have spread themselves ; the latter, throughout the remainder of Asia and Europe, the seats of the Mongol races. Apparent exceptions to this general rule will be found to confirm it.

The Semitic and Japhetic languages (the latter

of which are by some styled the Indo-European, by some the Iranian, and by others the Aryan family of languages) form a class known as *the inflectional*, that are distinguished from all others on the face of the globe as the only languages that are adapted to, and possess, a literature. The property and possession of the Caucasians, the sole civilizing race in the world, they are notably the languages that have exclusively occupied the highway of progressing civilization and religion, and have been the chief instruments by which that race have been fulfilling their mission of spreading throughout the earth the knowledge of the true God, and the blessings of science, arts, literature, and commerce. These two families of language differ essentially in vocabulary and grammatical structure, insomuch that no Japhetic language can be derived from a Semitic, or a Semitic from a Japhetic; and yet we have the authority of the best philologists for saying that there is sufficient resemblance between them to render it probable that the material elements with which they started were the same; or, in

other words, that those who have been for some thousands of years speaking these respective families of languages, the Semitic and the Japhetic, were, at one time, one people, and of one speech, which became mysteriously and unaccountably severed, as we now find them.

Judging from the direction of their migrations, the common home of this one people must have been situate in some part of Southern Asia, from which the Semitic branch migrated southward and westward, and their language has ever been the language of the Chaldee, the Arab, and the Hebrew. The Egyptian is also reckoned a member of the same family. Of the Japhetic, or Aryan family of speech, the main stream of emigrants flowed to the north-west ; and they have gradually peopled nearly the whole of Europe, bearing with them their noble dialects, to attest to the present hour the affinity of nearly all Europeans to each other, and their relationship to the more distant members of their family. Another stream of the Japhetite emigrants flowed eastward to Hindostan, and were the authors of the famous Sanskrit, the

ancient and sacred language of India, which, under the fostering and jealous care of the Brahmans, attained a more complete organic, or grammatical structure, than the Semitic; and by the research of our most eminent philologists, has been established as having been the most complete and polished of all the languages of the earth. Sir William Jones describes it as “more perfect than the Greek, more copious than the Latin, and more refined than either.” It ceased to be a living language about 400 B.C.; but has been preserved in the Vedas and other ancient literary monuments of the Brahmans, and is now represented by its offspring, the numerous spoken dialects of India,—Hindustani, Mahratti, Bengali, Singhalese, etc., all preserving in their grammar the living traces of their common parent.

The Japhetite, Aryan, or Indo-European family comprises the Sanskrit, the Persian, the Greek and Latin, the Slavonic, the Celtic, and the Gothic or Teutonic,—nearly all the languages of Europe, Southern Asia, and India. Their common origin as a distinct family is proved beyond question, not

only by the grammatical structure, but by the palpable resemblance of a great proportion of the words which represent the simplest ideas of a people in a primitive state of society. Such are the terms which express family relationships, different parts of the human body, striking objects in nature, the sun, moon, and stars, numerals, and verbs descriptive of common sensations, such as eating, drinking, sleeping, seeing, and hearing, and the names of domestic and other familiar animals. Words expressive of ideas of this nature are found in all communities; indeed, it is impossible that any community could exist without them. And as it is improbable that any people would have exchanged their own for any word of a like signification in a foreign language, the correspondence of the vocabulary has been regarded as satisfactory evidence of their having flowed from the same source—one people, and of one speech. The diversities that we find among these languages at the present day, and which will be found to belong to the less essential elements of language, are of later date, and had

their origin at a time subsequent to the separation of the original family into different tribes. The following are instances of the lexical correspondence of these languages :—

Words expressive of Family Relations.

<i>English.</i>	<i>Greek.</i>	<i>Latin.</i>	<i>Germanic.</i>	<i>Sanskrit.</i>
Father.	Πατήρ.	Pater.	Fadar.	Pitar.
Mother.	Μήτηρ.	Mater.	Môdar.	Mâtar.
Daughter.	Θυγάτηρ.	Filia.*	Dohtar.	Duhitar.
Son.		Filius.*	Sûnus.*	Sûnus.
Brother.	Φρατήρ.	Frater.	Brôthar.	Bhrâtar.
Sister.		Soror.	Svistar.	Svasar.
Widow.		Vidua.	Viduvo.	Vidhavâ.

Natural Objects.

Sun.		Sol.	Sól.	Surya.
Moon.			Mâno.	Mâs.
Star.	Αστὴρ.	Stella.	Sterno.	Târâ.

Domestic and other Animals.

Steer.	Ταῦρος.	Taurus.	Stiurs.	Sthûras.
Sow.	Σῦς.	Sus.	Sû.	Sû-karas.
Mouse.	Μῦς.	Mus.	Mûs.	Mûsh.

Metals.

<i>English.</i>	<i>Greek.</i>	<i>Latin.</i>	<i>Osk.</i>	<i>Germ.</i>	<i>Sanskrit.</i>
Silver.	Αργύριον.	Argentum.		Aragetom.	Rajata.
Iron.			Ais.		Ayas.†

* The words “son,” “sûnus,” come from the root *su*, “to bring forth.” But the Latin words “filia” and “filius” are derived from a root signifying “the sucking ones.” Hence the diversity.

† By some, the Sanskrit “ayas” is supposed to signify brass, bronze, or copper, the same as the Latin word “aes.”

There is no analogy between the names of the other metals. The Sanskrit numerals have an obvious resemblance to those in the European languages. From one to ten they are—*Ek*, *Drau*, *Trayas*, *Catvaras*, *Panca*, *Shash*, *Saptan*, *Ashtan*, *Navan*, *Dasan*. From eleven to twenty they are—*Ekâdasâ*, *Dvâdasa*, *Trayâdasâ*, *Cha-toordasâ*, *Panchâdasâ*, *Shôdasâ*, *Saptadasâ*, *Astadasâ*, *Unavinsâti*, *Vinsati*. The Sanskrit word denoting the Deity is *Deva*, which has a manifest affinity to the Greek *Θεος*, and Latin *Deus*.

The elements out of which the great variety of names have been created by the marvellous power of language are few and simple. The number of productive roots is small. Thus, from the Sanskrit root *ar*, to plough, or open the soil, we trace the Latin *ar-are*, the Greek *ap-ouv*, the Irish *ar*, the Lithuanian *ar-ti*, the Russian *ora-ti*, the Gothic *ar-gan*, the Anglo-Saxon *er-gan*, the English *to ear* (as in Shakspeare, "to ear the land that has some hope to grow"). Numerous words in the European languages are derivable

from the same Sanskrit root, such as *earth*, *αρουρα*, *arvum*, *ars*, *art* (the first of all arts, the art of cultivating the land), the Saxon *ære*, and the English *oar* (the ploughshare of the sea); *ερετης*, a rower. The Brahmanic *ârya* of India, from which the name of the Aryan family of languages has been taken, is derived from the same source. It was originally applied to the cultivators of the soil and householders, who, as such, stood high in rank, and were esteemed noble, of a good family. The English word *plough* (the Slavonic *ploug*), has been identified with the Sanskrit *plava*, a ship, and the Greek *πλοιον* (from *πλεω* to sail). As the Aryan spoke of a ship ploughing the sea, they also spoke of a plough sailing across a field; and thus it was that the same name was applied to both.

Again, from the Sanskrit root *pas*, to see, or *spás*, a spy, are derived the Latin words *spicere* or *specere*, to look; the Greek *σκεπτομαι* (*spek* being changed into *skep*), *σκεπτικός*, *επισκοπος*; English — *respect*, *suspicion*, *expect*, *prospective*, *species*, *specimen*, *special*, *spectator*, *spectacles*; and many other words, not only in Latin, Greek,

and English, but in all the European languages.* Thus it is found that these, with a multitude of other verbal roots, which the Aryan emigrants carried away with them from their native home to India, are identical with the roots which were imported by the western emigrants into Europe from the same home, and from which a goodly crop of our European words sprang.

But, although similarity of words is strongly indicative of the common origin of the languages in which they occur, it has been a rule in comparative philology to determine the more intimate degrees of relationship principally, if not entirely, by comparison of *grammatical forms*, and to use the verbal coincidences as indications to be tested and confirmed by arguments derived from grammar. Vocabulary resemblances might possibly result from an exchange, or borrowing from one language to another originally distinct, or might be accidental; and, therefore, word-comparisons alone are not sufficient to decide upon the affinity of languages. But, as regards grammatical struc-

* M. Müller's Lect. on Science of Lang., 239-249. Pott, 'Etymologische Forschungen,' i. 218.

ture, from the great complication and great variety of grammatical proportions, it is not only improbable, but it amounts to an impossibility, that perfectly distinct races of man could have invented the same system of grammar.

In the case of the Japhetic languages which we have been considering, their grammatical structure confirms the inferences as to a common origin, deduced from the identity or similarity of their vocabularies. Francis Bopp, a German philologist, was the first to consider the subject in this manner,* and by a minute examination of the Sanskrit verb, compared with the conjugational system of the other members of the family, he has established beyond question their primitive affinity and common origin, by showing that the same system of cases, voices, moods, tenses, and persons, runs through all these languages. An example of this affinity is very clearly shown by a comparison of the auxiliary verb "to be," in the different Japhetic, or Indo-European languages.

* *Vide* Bopp's 'Comparative Grammar,' translated by Eastwick.

<i>Eng.</i>	<i>Sansk.</i>	<i>Persian.</i>	<i>Greek.</i>	<i>Latin.</i>	<i>Slav.</i>	<i>Goth.</i>	<i>Lith.</i>
I am.	Asmi.	Em.	Εμ.	Sum.	Yesmi.	Im.	Esmi.
Thou art.	Asi.	I.	Es.	Es.	Yesi.	Is.	Essi.
He is.	Asti.	Est.	Esti.	Est.	Yesti.	Est.	Esti.

A like resemblance is found in all the other moods and tenses of the same verb. There can be no doubt but that the formation of this verb, by connecting the root *as* with a personal termination *mi*, was an individual act that took place at one spot, and at one time, once for all, before the separation of the Indo-European or Aryan tribes, which now cover so large an extent of the globe. The structure was completed while the common ancestors, from whom the European, Persian, and Indian nations sprang, lived together as a single family or clan.

This remarkable lexical and grammatical resemblance of those languages, brings us back to a time when the ancestors of these widely-spread nations were dwelling together as the members of a patriarchal family, before their emigrations to their adopted countries. "As sure as the six Romance dialects* point to an original home of

* The Romance languages are the Italian, Wallachian, Pro-

Italian shepherds on the seven hills of Rome, the Aryan languages point together to an earlier period of language, when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slaves, the Celts, and the Germans, were living together within the same enclosures, nay, under the same roof.”* Their words and grammar tell us with assurance, that before the departure of any of these emigrants from their native home in Asia, their grammatical system had been complete, and that they had advanced to a certain state of civilization. They had acquired a knowledge of agriculture; they had domesticated animals; they had recognized the bonds of marriage and the ties of blood; they had adopted leaders, and they had worshipped the God of heaven “by the same name that you may still hear in the temples of Benares, in the basilicas of Rome, and in our own churches and cathedrals.”

vençal, French, Spanish, and Portuguese,—all obviously derived from the Latin.

* M. Müller's Lect. on Science of Language, 198.

"It can be proved," Max Müller observes in his Lectures, "by the evidence of language, that *before their separation* the Aryans led the life of agricultural nomads,—a life such as Tacitus describes that of the ancient Germans. They knew the arts of ploughing, of making roads, of building ships, of weaving and sewing, of erecting houses; they had counted at least as far as a hundred. They had domesticated the most important animals—the cow, the horse, the sheep, the dog. They were acquainted with the most useful metals, and armed with iron hatchets, whether for peaceful or warlike purposes. They had recognized the bonds of blood, and the bonds of marriage; they followed their leaders and kings, and the distinction between right and wrong was fixed by laws and customs. They were impressed with the idea of a Divine Being, and they invoked it by various names. All this can be proved by the evidence of language. For if you find that languages like Greek, Latin, Gothic, Celtic, or Slavonic, which, after their first separation, have had but little contact with Sanskrit,

have the same word,—for instance, for *iron*, which exists in the Sanskrit,—this is proof absolute that iron was known previous to the Aryan separation. Now, *iron* is *ais* in Gothic, and *ayas* in Sanskrit, a word which, as it could not have been borrowed by the Indians from the Germans, or by the Germans from the Indians, must have existed previous to their separation. We could not find the same name for house in Sanskrit, Greek, Latin, Slavonic, and Celtic,* unless houses had been known before the separation of these dialects. In this manner, a history of Aryan civilization has been written from the archives of languages, stretching back to times far beyond the reach of any documentary history.”†

The Semitic languages are the Aramaic, the Arabic, and the Hebrew, which are so closely related to each other in dictionary and grammar

* Sk. *dama*; Gr. *δομος*; Lat. *domus*; Slav. *domu*; Celt. *daimh*.

† M. Müller's Lect. on Science of Lang. p. 223. In the second series of his Lectures, lately published, M. Müller states that the use of iron was not known by the Aryans previous to their separation.

that it is impossible not to recognize them as having, like the Japhetic family, a common origin: and those who speak them have, from time immemorial, occupied a well-defined region, though limited as compared with the wide domains of the Japhetites, which is comprised within a parallelogram about sixteen hundred miles long, extending upwards from the south of Arabia to the parallel of latitude that passes through the north of Palestine, and in breadth about eight hundred miles, extending eastward from the shores of the Mediterranean. The northern shores of Africa, which border on the Mediterranean, are also inhabited by the Semitic race, who are the descendants of the Phœnician colonists.

But though we have reason to conclude that these Japhetic and Semitic languages have flowed from the same source, the emigrants who carried them into the various countries, though of the same blood, have been very distinguishable in other respects. The Japhetites, or Aryans, took a higher and more extensive flight, and attained

to a greater perfection, not only in language, but in the arts and sciences, than the Semites. "In the historical age of the world," Bunsen observes, "power passes rapidly and irresistibly to Japhet. The first continuous stream of civilization runs, since that time, clearly in a Japhetic channel ; whereas Shem takes the most prominent part in the religious development of mankind. The three cognate religions * which govern the world are Semitic, based upon Semitic records, and founded and propagated by Semites."† He further remarks, that these are the only languages that have a literature and a history, and they that speak them are the only tribes that have taken a place in the history of the world. In fact, universal history, so far as it is the history of the human mind and civilization, in the historical age, is nothing but the history of these two great families of nations, the Semitic and the Japhetic, including Egypt and the Egyptians. "In constant struggle with each other, they have become

* Hebrew, Christian, and Mahometan.

† Outlines of Phil. of History, vol. ii. p. 24.

the rulers of history, and it seems to be their mission to link all parts of the world together by the chains of civilization, commerce, and religion.”*

Who are these rulers of history—these missionaries of civilization, commerce, and religion? Who, but the Caucasian race, the only dwellers upon earth who have made progress in advancing themselves and their fellow-creatures in the knowledge that elevates humanity, and leads them forward to a higher destiny! When we examine the geographical extent of these families of language, it is found to correspond very nearly with the territorial limits of the Caucasians. The boundary-lines between the Caucasian and the Mongol on the north and east, and between the same race and the Negro on the south, will be found to comprehend and enclose all the tribes and nations who speak the Semitic and Japhetic dialects, and no others, with the exceptions of the inhabitants of the Basque Provinces in the Pyrenees (Iberians), and those of the impenetrable mountain-

* Outlines of Phil. of History, vol. i. p. 130.

gorges of the Caucasus, the Magyars of Hungary, the Osmanli Turks, and the Nishadas of India, whose languages are all of a Turanian structure.* These sporadic exceptions will be found to confirm the position that the Semitic and Japhetic families of language are, as we have seen, the property of the Caucasians, and brought with them, as an inheritance, from their native home in Southern Asia, into Europe and India, where there is every reason to suppose they encountered and subdued aboriginal Turanian tribes, who had the previous possession of those countries.

The language of the Basque Provinces in the Pyrenees (which is called Euskarian), and that of the Caucasian valleys, have an undoubted affinity to the High Asiatic or Turanian group of languages. These languages, one of which is spoken by the people who inhabit a district which lies at the extreme west of Europe, and the other by those who live in the impenetrable fastnesses of the mountains of the Caucasus, are undoubtedly the representatives of the primitive language

* See Frontispiece.

spoken in these quarters of the globe, before the immigration of the Eastern colonists. M. De Ponceau, speaking of the Basque, observes: "This language, preserved in a corner of Europe by a few thousand mountaineers, is the sole remaining fragment of perhaps a hundred dialects constructed on the same plan, which probably existed and were universally spoken, at a remote period, in that quarter of the globe. Like the bones of the mammoth, and the relics of unknown races which have perished, it remains a monument of the destruction produced by a succession of ages. It stands single and alone of its kind, surrounded by idioms whose modern construction bears no analogy to it." M. de Humboldt says, that from this language, it is clear that "the Iberians belong to the very earliest stock of European nations;" and he undertakes to establish that they are the offspring of the aborigines of the Spanish peninsula.

These Iberians, the inhabitants of the Basque Provinces, and those of the deep and almost inaccessible gorges of the Caucasus, are in the

exact position in which we should expect to find the relics of an aboriginal people and a primitive language, after the continent had been invaded and occupied by other races,—in mountain fastnesses, which afforded them protection and safe retreats from their foreign invaders, and in the remote extremities of the peninsula, which would naturally be the last refuge of people flying from more powerful enemies. All the inhabitants of the other countries occupied by the Japhetites were exterminated or absorbed; their languages have disappeared, and been replaced by those of their conquerors. We shall hereafter, when we come to examine the progress of the Eastern emigrants, find that, in like manner, the remains of the aboriginal races of India (the Nishadas) are still clearly distinguishable from the immigrant Caucasian, by their Mongolian aspect and Turanian speech.

The language of the Magyars of Hungary is also Turanian. Prichard asserts, that “it seems, on the whole, established as an historical fact, that the Magyars are a people of the Ugrian

(Mongolian) race, who inhabited the country on the southern part of the Uralian Mountains, whence they were expelled by the Turkish tribes, and sought refuge in the plains near the lower Danube, between the years 829 and 842.”* They, and the Turks, are the only people of Turanian origin who have established and maintained political communities in Europe within the historical era.

Lastly, the language of the inhabitants of European Turkey is also Turanian. But there is no doubt but that the whole Turkish race originated in Eastern Tartary, though the European Turks, by long intermixture, now resemble, in form and feature, the Caucasian more than the Mongol; but, however that may be, their ancestors brought the language with them from their original home in Central Asia, and their representatives have retained it ever since.†

* Physical Hist. of Mankind, vol. iii. p. 327.

† The Osmanli Turks are the aristocracy, and form the ruling portion of the Turkish Empire. Their language, the Osmanli, is the language of the educated classes, and is spoken by the Government authorities in Syria and Egypt,

Thus, while the inhabitants of the Basque Provinces and the Caucasus, and the Nishadas of India (as we shall presently prove), are the representatives of the aborigines of those countries, who, from their peculiar positions, have escaped extermination or absorption, the Magyars and European Turks are Turanian invaders of countries previously acquired by the Semitic and Japhetic colonists; and thus it is that Turanian languages are, in these instances, found to exist within the territorial limits of the Caucasian. They are Turanian, because they who speak them are of Turanian, and not of pure Caucasian lineage, though, by long admixture with that race, there is now more of the Caucasian than of the Mongol in their appearance.

Thus the two branches of the people who compose the Caucasian tribes and nations have, each of them, been traced by their respective languages from a small clan or family, dwelling at one time, in one place, in Southern Asia.

at Tunis and Tripoli. It is the language of the people in the Southern Provinces of Asiatic Russia, and in Turkistan.

This clan, or family, must have been Caucasian also; and by means of their dialects, we can contemplate them (more especially the Japhetite branch) through the long vista of prehistorical ages, increasing and multiplying, and preparing to replenish the earth, by sending forth their offspring north and south, east and west, fulfilling that part of the mission of their race, as their descendants testify to the present hour, from the frozen shores of Iceland to the sunny region of Ceylon.

If we now turn to the examination and comparison of the languages of the Mongolian tribes and nations, which are spread throughout the northern and eastern districts of Asia, and which comprise more than one-half of the whole human race, it will be found that they do not present that close family likeness to each other which holds the Semitic and Japhetic families together; and the absence of it, according to Max Müller, seems to form a distinguishing mark of these dialects, which are known as the Turanian stock (they are not entitled to be called a family) of

languages. He adds : "The chief branches of the Turanian stock all radiate from a common centre, though they are not, like the Semitic and Iranian (Japhetic) families, descended from one common parent. Their geographical distances from China seem to indicate the successive dates of their original separation ; and the different degrees of grammatical perfection to which they have each attained may likewise be measured by their distance from Chinese monosyllabism."* The Chinese, though included in the Turanian stock of languages, possesses peculiarities which distinguish it broadly from the other members of that group. *It is monosyllabic, and destitute of all grammar*,—all the grammatical relations being expressed by position and accentuation, which vary the sense of particular words. Variation of tone, which in English is used for the expression of emphasis and euphony, in Chinese produces different words and expressions, and conveys totally different ideas. The nouns have no numbers, declensions, or cases ; and the verbs are

* Outlines of Phil. of History, vol. ii. pp. 17, 18.

without conjugations through moods, tenses, and persons. There are no formal distinctions between various parts of speech—the same word, according to its position, meaning different things. Thus, *ngò-tà-ni*, expresses “I beat them;” but *ni-tà-ngò* expresses “thou beatest me.” Again, *ngò-'gin* means “a bad man;” *'gin-ngò* would mean “the man is bad.” The change of position operates to produce a change of meaning.

Words have been happily termed “the stuff or matter of language,—grammar its fashioning or form;” and with reference to this distinction, the Chinese language has been classified as an *inorganic* language, to distinguish it from languages that possess a grammatical or organic structure. It has all the marks of a language that was the means of communication between uncivilized and illiterate people in the infancy of society, resembling in some respects that of infants, or of the deaf and dumb. Max Müller describes it as “as the most primitive stage in which we can imagine language to have existed;” and Bunsen, who has given the subject much atten-

tion, describes it as a "family language;" and holding, as he does, that all mankind are the lineal descendants of Adam, he pronounces it to have been the primeval ante-Noachian language. "The characteristic feature which is impressed on the face of the old Chinese language,* is just what we may observe among ourselves in the conversation of friends accustomed to speak together on familiar subjects. It is a style of thought and speech not unusual even now between husband and wife, between mother and daughter. The one generally knows beforehand what the other is going to say, and words are used more to indicate than to describe thought. Long sentences are hardly thought of, because misapprehensions are not possible; and particu-

* The Chinese are the only people in the Old World who speak the monosyllabic language. But in the New World the tribe of the Othomi or Otomie, who inhabit an extensive territory in the high lands north of the valley of Mexico, speak a language which, in its monosyllabic vocabulary and composition, shows a very remarkable affinity to the Chinese. See Najera's '*Dissertatio de Lingua Othomitorum*,' Ap. Transactions of the American Phil. Soc., vol. v., new series.

lar intonations, familiar accents, are sufficient to prepare the mind of the hearer for what he has to expect.”*

If the Chinese dialects are all varieties of the same language, as Professor Neumann supposes, the Mongol race who speak them is the most numerous race of men in the world,—more numerous than all the Caucasian nations taken collectively. They amount to four hundred millions, or nearly one-third of the whole human race. Their early legends and traditions represent China to have been formerly inhabited by an aboriginal population of barbarous nomads, destitute of the simplest arts of life, living without houses, feeding on insects and roots, and passing existence in a state as abject as the Bushman and Australian of the present day. This primitive people † was invaded by a superior race of conquerors from the mountainous regions in the north-west, who brought with them some of the

* Outlines of Phil. of History, vol. i. p. 284.

† Relics of these aboriginal races are still to be found in the mountainous countries of China. They are termed by historians the *Sifan*, the *Lolos*, and the *Miao*.

arts of civilized life, and absorbed or exterminated the natives. This invasion took place upwards of 2000 years before the Christian era; and the invaders have ever since retained their monosyllabic dialect, preserved their laws and customs, and maintained a character unchanged and unchangeable by the lapse of ages, in the midst of the many violent convulsions which the empire has undergone. With a knowledge of many of the most useful arts of civilized life, and with a genius for imitation and invention, they are wholly destitute of the qualities of a civilizing race, and remain as stationary and stagnant, as regards *progressing civilization*, as the untaught savage.*

The other members of the Turanian group are the languages spoken by the nomad races scattered over Central and Northern Asia, and by the races which are found in Tibet and Bhotan, and in the Dekhan. The former are divided into

* Mr. Layard has truly observed, that "the Mongolian nations have scarcely a monument to record their existence; they have had no literature, no laws, no arts; they have depopulated, not peopled." ('Nineveh and its Remains,' vol. ii. p. 241.)

five sections—the Tungusic, Mongolic, Turkic, Samoyedic, and Finnic. The latter are the Bhotiya and Tamulic. The grammatical perfection of each of these is, as already observed, proportioned to its geographical distance from China. For instance, the Finnic and the Tamulic, the one the most remote in a northern direction, and the other in the southern, are more perfect in their grammatical structure than any of the others.

The principle which pervades all these members of the Turanian stock of languages is what has been termed “*agglutination*,” or gluing together. The grammar is constructed, not merely by gluing or affixing words to the original roots—pronouns or verbs, in order to form conjugations, or prepositions to substantives, to form declensions,—for in Hebrew and Sanskrit conjugations or declensions were originally formed on the same principle; but what characterizes the Turanian languages is, that the process is so obviously mechanical, the declension and conjugation can still be taken to pieces, the terminations, or mo-

difying syllables, being always recognizable as distinct and separable from the roots to which they are joined. In the Japhetic or Aryan languages, the component parts of the declensions and conjugations coalesce, and form an integral word, which, by what is termed *phonetic corruption*, becomes so altered, that it is frequently impossible to distinguish the root from the modifying element.

What has been termed “phonetic corruption” is the wear and tear which words have undergone by time and use, altering and modifying them, so as to change their original aspect, sometimes to the extent of blotting out the entire of the original word. Thus, the Sanskrit for “twenty” is “*vinsati*,” or twice ten,—the first part *vi* is reduced from *dui* or *dvi*, and the second is reduced from *dasan*, which is the Sanskrit for *ten*, from which is derived *dasati*, a *decad*, which was again reduced to *sati*; thus giving us, with *vi* (for *dvi*, two), the Sanskrit *visati* or *vinsati*, twenty. The Latin *viginti*, and the Greek *εικατι*, owe their origin to a similar process. Thus, too, “the

French *âge* has lost its whole material body, and is nothing but termination. *Age*, in old French, was *eage* and *edage*. *Edage* is a corruption of the Latin *ætaticum*; *ætaticum* is a derivative of *ætas*; *ætas* an abbreviation of *ævitas*; *ævitas* is derived from *ævum*, and in *ævum*, *æ* only is the radical or predicative element, the Sanskrit *ây*, in *ây-us*, life, which contains the germ from which these various words derive their life and meaning. What trace of *æ*, or of *ævum*, or even of *ævitas* and *ætas*, remains in *âge*?”*

Such a word as *âge* is not to be found in the Turanian dictionaries, nor even such words as “taught,” “told,” “bought,” the roots of which are “teach,” “tell,” and “buy.” The object of his grammar is to keep the root unchanged and visible under all circumstances. It is never obscured, but stands out in distinct relief, so as to be recognized at a glance; and thus it is said, that the Turanian always retains the consciousness of his roots, and never allows them to be affected by phonetic corruption. The distinction

* M. Müller's Lectures on the Science of Language, p. 279.

between the Iranian and Turanian languages has been compared to the difference between good and bad mosaic. In the one, the words seem made of one piece,—in the other, the joints and fissures, where the small stones are connected together, are apparent.

The mode in which varieties of meaning are expressed, by the addition to the root of terminations distinct and separate from it, will be seen in the following example in the Turkish language ;—

Sev—love.

Sev-mek—to love.

Sev-me-mek—not to love.

Sev-e-me-mek—not to be able to love.

Sev-dir-mek—to make love (causative).

Sev-dir-me-mek—not to make love.

Sev-dir-e-me-mek—not to be able to make love.

Sev-dir-ish-mek—to make one love one another.

Sev-dir-ish-me-mek—not to make one love one another.

Sev-dir-ish-e-me-mek—not to be able to make one love one another.

In all these forms, the radical element “*sev*” is distinct and prominent, and so it is in all Turanian languages ; while in the Semitic and Aryan

languages, the root may be affected and obscured to such an extent, that it requires a skilful comparative grammarian to detect and distinguish it.

According to the best philologists there are three categories of speech, under one or other of which all languages must fall. First, *the Radical*, in which there is no formal distinction between a root and a word,—each root preserves its independence. This is represented by the ancient Chinese. Second, *the Terminational*, in which two or more roots coalesce to form a word, one of which retains its radical independence. This is represented by the other Turanian languages. Third, *the Inflectional*, in which roots coalesce, so that neither one nor the other retains its substantive independence. This is represented by the Iranian (the Semitic and Japhetic) languages. These three classes have also been styled respectively, the *Family*, *Nomad*, and *State* languages.

The Malayan bears such an affinity to the Chinese, that it is not to be considered as a dis-

tinct language. As regards the American Indian, Bunsen, referring to the great national work published by order of the government of the United States of America on the Indian tribes of the territory of that Republic, says, "The linguistic data before us, combined with the traditions and customs, and particularly with the system of pictorial or mnemonic writing (first revealed in this work) enable me to say, that the Asiatic origin of all these tribes is as fully proved as the unity of family among themselves. According to our system, the Indian (American) languages can only be a deposit of North Turanian idiom. Indeed, in addition to the evidence already collected by Prichard, the passage of tribes from Siberia (where we also find traces of the same pictorial writing), over the northern islands, is placed beyond all doubt by the work in question. The Mongolian peculiarity of skull, the type of the hunter, the Shamanic excitement which leads, by means of fasting and dreams, into a visionary or clairvoyant state, and the fundamental religious views and symbols (among

which the tortoise is not to be forgotten), bring us back to primitive Turanism. As to the languages themselves, there is no one peculiarity in them which may not easily be explained by our theory of the secondary formation, and of the consequences of isolation. The unity of the grammatical type was long ago acknowledged; but we have now, as I think, the evidence of the material, historical, physical unity. The Indian mind has not only worked in one type, but with one material, and that a Turanian one.”*

It thus appears that the Turanian race and languages, which we have reason to know were spread over Europe and India before the immigration of the Caucasian colonists into those countries, extended to America, and that the aborigines of that country were probably of Turanian origin. There is, however, a principle that pervades all the American languages, from the land of the Esquimaux to Tierra del Fuego, which is not to be found in any of the European or Asiatic languages. It is known as the syn-

* Outlines of Phil. of Hist. vol. ii. pp. 111, 112.

thetic system, by which parts of different words, expressing different ideas, are brought together and combined into one, and whole sentences are thereby condensed into a single word. Whether this is only a phase of the agglutinative system, or constitutes an essential difference between the American and Turanian stock of languages, remains to be decided.

Our knowledge of the Negro languages, and their connection, is scanty; but the information received from the missionaries has been considered sufficient to warrant their classification in one family or stock of languages, of the agglutinate or terminational order. The Galla, and some other languages to the north of the Equator, disclose an admixture of Semitic elements, which is accounted for by the influence of the Egyptians and Arabians in their immediate neighbourhood. Thus, while the radical class of languages is represented by the Chinese, in the terminational are comprised, not only the languages of the nomadic tribes of Asia, and of the aborigines of India, but all those of the New

World (with the exception of the Othomi), and the Negro languages of Africa. The Caucasian nations and tribes, or those who have been instructed by them, *are the only people who speak the inflectional languages.*

The theory of a common origin of all languages is one on which a great diversity of opinion has prevailed, and which has given rise to considerable discussion among the most eminent philologists, more especially in Germany. On the question, William von Humboldt, Professor Pott of Halle, Buschmann and Steinthal of Berlin, and Schleicher of Jena, who contend for a plurality of originally distinct languages, are arrayed against Max Müller, Bunsen, and Boeghtlink, who insist on the possibility of a common source of all languages. The former rely on the total failure of proof of a unity of the origin of speech ; and the latter rest on the negative circumstance, that such a common origin cannot be proved to be impossible. Max Müller, after a critical survey of the Iranian and Turanian languages, winds up with the impotent conclusion, that nothing

necessitates the admission of different independent beginnings for the *material*, or for the *formal* elements of the Turanian, Semitic, and Aryan branches of speech.* Professor Boeghtlink, after asserting the *possibility* of two such languages as the Chinese and Sanskrit having the same origin, adds, "I say the possibility, not the historical reality, because all attempts at *proving* such a common origin ought from the very beginning to be stigmatized as vain and futile."

On any question connected with the science of language, the name of Max Müller is a tower of strength among English students; but in Germany, where the scientific mind has sunk deeper into the mines of linguistic knowledge, his opinions and reasoning on this subject have not had the same weight, and his theory has not been received with favour. The following remarks in an article in the 'Anthropological Review' (February, 1864), on Pott's "Myths of the Origin of Man and Language," explains the present position of the question in the arena of scientific discus-

* Outlines of Phil. of Hist., vol i. p. 479.

sion. "The influence of Professor Max Müller's teaching has been so great in England, that his views on the fundamental structure of language have been, to a great extent, accepted by students, as though there were no other views in the world. A set of typical forms of language—the isolating stage, the agglutinating stage, the inflecting stage—are shown gradually sliding into each other, and in the far background is shadowed forth the evolution of language from a unity not yet visible, but hoped to become visible some day. The theory is a beautiful one, and Max Müller's lucid explanation and well-chosen instances are commonly thought in England to have cast a bright light, not only on the theory of grammatical structure (which nobody disputes), but also over the deeper problems of tracing language in general to its primary source. We do not say that it has or has not done so, but it seems to us that English students are not sufficiently alive to the fact that in Germany, Max Müller's views on this point meet with but slender support, and that the lamp which he has

carried into these recesses of philology, is looked upon there as nothing but a scientific will-of-the-wisp." The writer of this article pronounces no opinion on the question in dispute; he says that the attempt to hold the balance between Pott and Max Müller is the last thing he should think of doing. His statement, therefore, as to the opinion of the scientific world on the subject, is entitled to weight; and we are warranted in holding, that if it appears in the sequel that the theory of a common origin of languages is opposed to Scripture truth, there is nothing to prevent the rejection of it.

The Aryan languages have never lost their common grammatical features, though separated by the intervention of decades of centuries and continents,—and why is it that the languages of other races in immediate proximity, have never exhibited the remotest resemblance to them in grammatical structure? And further, why is it, that where a Turanian language is found within Caucasian precincts, as in the instances of the Magyar and the Turk in Europe, the origin of

the people speaking it can be traced to a purely Turanian or Mongolian source? These are significant questions which can only be answered by assuming that, as in form and feature, lineament and language, those races now differ from each other, so they have been as distinct in their moral and physical characteristics, ever since the European and Indian colonists separated and departed, east and west, from their native home, spreading out, like a mighty river, through the sea of stagnant Turanians, which now borders them on the north and east, while the Negro borders them on the south.* The aboriginal languages of the Basque and the Caucasus, the Magyars and the Turks, remain like islands in the great estuary of Aryan civilization, to attest the Turanian quality of the soil before the irruption of the Semite and Japhetite, and to confirm the proposition that the Turanian was the predecessor of the Caucasian in Europe and India, and was represented by a multitude of widely extended nations when the Caucasians were covered by a single roof.

* See Frontispiece.

“The Allophyllian (aboriginal) races,” says Prichard, “were spread through all the remotest regions of the Old Continent, to the northward, eastward, and westward of the Iranian nations, whom they seem everywhere to have preceded, so that they appear, in comparison with the Indo-European (Japhetite) colonists, in the light of aboriginal or native inhabitants, vanquished, and often driven into remote and mountainous tracts, by more powerful invading tribes.”*

This picture of the Caucasians struggling for a footing in the countries they have appropriated, and forcing themselves, from small beginnings, like a wedge, into their position, is consistent with all that the science of language has taught us of their early history, but very inconsistent with the notion that they were a race pre-existent to the Mongol and all other human races.

* Physical Hist. of Mankind, vol. iii. p. 9.

CHAPTER VI.

ETHNOLOGY.

“ Pleasant it is each diverse step to scan
By which the savage first assumes the man.”

WE are now in a position to discuss and determine, on purely scientific evidence and principles, the question of the priority of the time of appearance upon earth of these different races or varieties of man, whether they have originated from one or from several centres of creation. The whole world lies before us, with its strangely diversified population, from the high-bred European to the abject Australian and Bushman; and the question for our consideration is simply, whether this diversity of race, which has existed as it now exists from the first glimmering of tradition, has

been the result of a process of degradation from the higher to the lower, or of elevation from the lower to the higher, types of organization. If the Caucasian was the first of the human family upon the earth, then the present aspect of the habitable parts of the globe has resulted from a degenerating principle, which has so operated, that while one member of the Caucasian race is now represented by the highly civilized European, other members of the same family have been retreating through time and space, until they have reached the confines of the brute creation. If, on the other hand, the Caucasian was the last to appear on the earth, then the law of human life has been, like the law that governs the rest of the creation, progressive, and the highest in the scale of organization was the latest in point of time.

So far as the scientific evidence of man's existence extends, there never was a time, since humanity dawned upon the earth, at which the uncivilized savage was not its inhabitant. His memorials indicate his presence at periods long anterior to the first vestiges of civilization on the

earth. The wild hunter, who exercised his rude craft of manufacturing the flint weapons in the Post-pliocene era—the troglodyte occupants of the British, Belgian, and French caves, at a later period—the still later inmates of the pine-forests of the Danish islands, and the tenants of the ancient pile-habitations of the Swiss lakes, though each in succession was an improvement on the preceding, have left no traces of the existence of a contemporaneous civilized community. Generation after generation of these primeval natives of Europe have lived and passed away. The mammoth, the woolly rhinoceros, the cave lions, bears, hyænas, and other animals of species different from any now existing, have mingled their bones with those of their human contemporaries. The reindeer, the beaver, and the bison shared the soil of Europe with them. Climates have changed during the same period, and the tides have ebbed and flowed on lands now clothed with ancient vegetation and forests of hoary antiquity, while former habitations of human races are now the ocean-bed, Indigenous oak-forests

have usurped the place of the indigenous pines, and the beech has, in its turn, expelled the oak in northern Europe. All these phenomena proclaim the long lapse of ages, throughout which our planet has been the abode of races of men who never reached a higher social position than that indicated by their stone and bone implements which have survived them. Where was the civilized and civilizing Caucasian in these eras of savage life? The use of metals, the first step in civilization, did not prevail until most of these slow and gradual changes of nature had taken place; and when metallic implements do appear on the scene, they commence with the products of the art in its infancy, and advance gradually, through the imperfect fabrics of the prehistoric ages, into the more perfect specimens of the historic and civilized era. This progress had its source in the East; and those with whom it originated displaced the uncivilized aborigines of the West. They were a distinct people; and we know sufficient of their early history, to be assured that their career commenced long since the disap-

pearance of the extinct mammalia, and, therefore, long since the existence of the uncivilized manufacturers of the chipped-flint weapons of the fluviatile drift.

The fairest, most fertile, and temperate sections of the old world are in the occupation of the Caucasian race. Europe, Southern Asia, the Mediterranean shores of Africa, and India proper are their dwelling-places. Central Asia, and the wide domains that spread far away to the north and east of the same continent, are the territories of the Mongol; and Central and Southern Africa are the abodes of the Negro, the Hottentot, the Kaffir, and the Bushman. As regards the Mongol and the African races, we have no reason to suppose that there ever was a time, since the Caucasian came into existence, at which the countries which those races now inhabit were tenanted, either wholly or in part, by any other race or description of man. But with respect to the Caucasian and their territories, there is evidence of the most cogent and conclusive nature, that there was a time when the whole Caucasian

or Indo-European race was represented by a single clan or family, of very limited extent, whose home was in some part of Southern Asia, from whom all the Caucasians can trace their descent, and with whom they are manifestly connected by the ties of blood. There is also evidence, some already stated and some to be stated, that the early emigrants from the home of their ancestors encountered and subdued Turanian or other inferior tribes in the countries which they have colonized; and history and experience inform us that, while their geographical progress has never been checked or suspended, their expansion in all the arts of civilization has been increasing. With these facts before us, what ground is there for supposing that from the same family which was the source of the Caucasian, another tide of population of the Mongolian type has poured into Central and North-Eastern Asia, on the one side, while the tribes of Negroes, Hottentots, Kaffirs, and Bushmans, have flowed from the same quarter into Africa, on the other side. There is not a vestige of evidence of any such migrations and

degradations of the Iranian or Caucasian family, whose title to intellect and progress has never varied, and is written in letters of light, wherever their languages are spoken, to the present hour.

The considerations which arise from the comparison of languages, point to the same conclusion. None of the Turanian stock of languages are spoken by any nation or tribe within the territories occupied by the Caucasian, except in the instances of the Basque, the Magyar, and the Turkish, which are traceable by their history and circumstances to a Mongolian origin, and confirm, as we have seen, the position that the inflectional languages are, and ever have been, the property of the Caucasian. On the other hand, the inflectional languages are not spoken by any of the Mongolian nations or tribes. Thus, the Turanian radical and terminational languages are identified with the Mongol races throughout Europe and Asia, and the Iranian inflectional family of languages is identified with the Caucasians. If all these different families of languages had a common origin, and if one of them was developed from the other,

the more perfect Iranian must have been developed from the less perfect Turanian, which is therefore the older of the two. If they had not a common origin, still the principle holds good, that the family speech of the Chinese, and the nomad languages of the other Mongols, are the more primitive ; and we are, therefore, warranted in the conclusion that those who speak the more ancient language are the more ancient people. When we appeal to the Scripture evidence, which introduces the element of time, this conclusion will be confirmed beyond question.

No philosopher has ever attempted to explain the mode in which Central and Northern Asia, China, and Africa could have been peopled from an Iranian source in Southern Asia. All ethnological and philological facts forbid the attempt ; inasmuch that the ethnologist, contending for the unity of mankind, and having regard to the unanswerable phenomena of the distribution of languages, has been compelled to place the locality of man's creation, the cradle of all humanity, in Central Asia, far removed in space from the

Garden of Eden or the plains of Shinar, and at a time immeasurable distant from the usually received commencement of the human era. From this centre they are said to have peopled the world by successive emigrations, indicated by the relative perfection of the languages of the so-formed nations of the earth. The Chinese, according to this theory, were the first to depart from their early home, carrying away with them the primitive language of mankind in its earliest stage of monosyllabism without grammar. Then the other Turanian or Mongolian tribes—whose languages were the Tungusic, Mongolic, Tibetan, Tartaric, Finnic, Tamulic, etc.—successively departed, each of them carrying away their dialects in various grades of increasing perfection; and last of all went forth the Caucasian, with the stock of inflectional words, the source of the Iranian languages of the Caucasian race. Such is the process by which the world was peopled, as propounded by Max Müller and Bunsen; * and thus, issuing from a Mongolian centre, the early

* Outlines of Phil. of Hist., vol. i. 481.

emigrants are Mongols still, while the last who left their homes were, and are to this hour, Caucasians. Therefore, according to these philosophers, the Turanian was the elder branch of the human family. In this conclusion they are correct; but their theory of the population of the world from Central Asia—irrespective of the Scripture difficulty—is wholly inadequate to account for the phenomena which the face of the earth presents. The African, and other inferior races are omitted altogether; and no explanation is offered of the transition from the Mongol to the Caucasian; which latter they admit to have appeared, for the first time, on the stage of existence as a small family, with a language perfect as that spoken by their descendants to the present hour; and whose subsequent history is so plainly written on the face of the globe, that we know that it is a history of the race from the beginning, and which is verified, as we shall presently find, by a divine revelation.

An inquiry into the past condition of the human races at times which lie in the dim and dis-

tant prehistoric ages, justifies an appeal to the known laws of nature to aid us in the elucidation of what is otherwise unknown. Standing in a dark place, we may legitimately borrow some glimmerings of light from the contemplation of the mode in which the Almighty has been operating under analogous combinations of circumstances. Thus, from the law of progress in creation, established and confirmed, as it is, by all the vitalities that have successively come into existence from the beginning, we may fairly infer that when different races of men have appeared on our earth, those of the lower have preceded those of the higher, and more perfect, organization. This law, as exemplified in the relative antiquity of the different orders of the invertebrate and vertebrate animals, is found in operation throughout the long-protracted geological eras. Whatever may be the vicissitudes of individuals of any class of animals, either by their elevation or degradation, such vicissitudes have no effect on the onward march of *races*. *Their* advance in the procession of life has ever been upwards. The history of mankind ought,

we apprehend, to form no exception to this general law of nature—the Divine plan of creation.

Let the eye follow the great scheme of creation from step to step up the various orders of animals, from the zoophyte to Man, of whom it finds a variety of races, differing from each other in complexion, physical configuration, and language, dwelling in different well-defined sections of the globe,—is the advance of nature to be checked, and the law of progress to be reversed, at this the most important crisis of the creation, by introducing on the scene the Caucasian before the Negro, the civilized and civilizing before the savage races? So far as experience teaches, nature's tendency is in the opposite direction, as it is well known that white Negroes (not Albinos) have been born of black parents; and there is no authenticated instance of a black offspring having been born of European parents; or if such an occurrence ever took place, the breed, so originated, has never been perpetuated. Besides, it is also well known that, after four generations without any further admixture of Negro blood, the issue of the

two races loses all trace of the Negro complexion ; but that the issue of similar parents, where there has been no further admixture of European blood, though dark in colour, never becomes as black as the Negro. The characteristics of the more noble variety is always found to predominate in the offspring. With such a natural upward tendency, it is difficult to conceive the possibility of the Mongol or Negro having descended from Caucasian parents, or to offer any rational explanation of their existence, except as the products of separate and distinct acts of creation.

Individuals, families, and tribes may, by changes in their physical conditions, be gradually advanced from a lower to a higher, or may, on the other hand, be degraded from a higher to a lower position in the scale of humanity ; but such changes without admixture of blood, have never been known to cross the boundary line between the races. No culture will transform a Negro into a Caucasian, and no degradation will convert the Caucasian into a Negro. The Negro of the United States, though he may become as highly

civilized as an Anglo-Saxon, remains in all his physical characteristics as much a Negro as his ancestor was when he left the equatorial regions of Africa, two hundred years ago. The Bushman might be a degraded scion of the Negro race, the Australian of the Mongol, and the Fuegian of the American Indian; but such degradations have not prejudiced or prevented the appearance of the higher race, when the fulness of the time had come, and the destinies of the world, in the counsels of the Most High, required the presence of civilized and civilizing man.

All that has taken place on the earth, within the knowledge of man, testifies that the inferior is ever receding, and ultimately fades away in the presence of the superior race. The aborigines of Europe have disappeared before the advancing Caucasians, and those of the New World are retreating before their further advance on that continent. The same may be said of all European colonies. Nor is it confined to the progressing Caucasian: the same result follows, whenever superior and inferior races come in contact. The

Fuegian has yielded to the encroaching American ; and long before the European had reached their shores he was pressed by the superior races into the remotest extremity of that continent. The Bushman has, in like manner, been driven into a corner of Africa by the Negro and the Hottentot ; and the Australian was cooped up in what was probably, at one time, the southern promontory of Asia, and is now slowly retreating and diminishing before the Caucasian in that part of the world, just as the European savage retreated, and ultimately disappeared, before the Caucasian immigrant from the East in more ancient days. This unvarying tendency of the superior to encroach on the inferior, and the great numerical majority of the latter, is wholly inconsistent with the theory that deduces all the races of mankind as lineal descendants of a Caucasian ancestry. It cannot be supposed that a tide of uncivilized savage life—an increasing host of, not only degraded, but transformed, human beings, flowed from the fountain of civilization to the remote extremities of the earth, while the pure flood of

civilization has been for thousands of years slowly following, and, as it progressed, swallowing up the earlier degenerate deposit. The question will always recur, and demands an answer—Whence came the savages who inhabited Europe before the Caucasian immigration from the East? That their pedigree was not Caucasian is as true a proposition as that the ancestors of the Caucasian were not uncivilized savages.

A glance at the numerical proportion which the Caucasian bears to the other and inferior races, must convince every one of the extreme improbability of the population of the world by such a process. Comparatively speaking, the Caucasian occupies but a small portion of the earth. The geographical extent of their territories is about one-fifth part of the whole habitable globe, and their population (including the colonists) about one-fifth part of the whole of humanity. From these statistics, it would appear to follow, that in the process of peopling the world, if the Caucasian was the oldest or first-born of all the human races, degradation

and retrocession in civilization have been the rule, and elevation and progress the exception; while it is equally certain, that from the dawn of history to the present hour, a progress, that obviously tends to the absorption or extermination of the inferior races, has been in constant operation; and there is no authentic instance of the transition of a tribe or individual from a higher to a lower race, or of any community from a state of civilization to a savage state. Where newly-discovered tribes of savages have been found, they do not appear to have had any traditions of their origin, or, at all events, of an origin that would connect them in blood with a superior race. They have always seemed to have considered themselves as the only human beings on the earth. On the other hand, where communities have been found with indications of civilization among them, it has always been ascribed by themselves to the presence of a superior being, coming from another country, as in the instances of the Mexicans and Peruvians.

What has long since taken place in Europe is now taking place in America and Australia, where we see the superior civilized race gradually displacing the uncivilized savage, and replenishing the land with civilization. It is vain to urge, that a process the reverse of this took place at an earlier period of the world's history. Mankind has ever been the same; and the mode by which the earth has been replenished, pursuant to the divine law, has always been the same.

There are other physiological phenomena which shadow forth for our contemplation the order in which the Almighty has produced these various types of the human family. In Dr. Lord's 'Popular Physiology,' we find some curious and interesting observations on the embryonic development of the human brain, which are calculated to throw light on the subject. He says,—“The brain of man excels that of any other animal in complexity of organization and fulness of development. But this is only attained by slow and gradual steps. Examined at the earliest period that it is cognisable to the senses, it appears a

simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the hinder part is the only representative of a spinal marrow. Now, in this state, it perfectly resembles the brain of an adult fish, thus assuming in transition the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, the spinal marrow better marked,—it is now the brain of a reptile. The change continues. By a singular motion certain parts (*corpora quadrigemina*), which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale; but more remains yet to be done. The complication of the organ increases; cavities termed ventricles are formed which do not exist in fishes, reptiles, or birds; curiously organized parts, such as the *corpora striata*, are added,—it is now the brain of the mammalia. Its last and final change alone

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seems wanting, that which shall render it the brain of man."

"But we have not yet done with the human brain. M. Serres has made the still more singular observation, that in the advance towards the perfect brain of the Caucasian, or highest variety of the human species, this organ not only goes through the animal transmigrations we have mentioned, but successively represents the characters with which it is found in the Negro, Malay, American, and Mongolian nations,—nay further, the face partakes of these alterations. One of the earliest parts in which ossification commences is in the lower jaw. This bone is consequently completed sooner than the other bones of the head, and acquires predominance, which, as is well known, it never loses in the Negro. During the soft pliant state of the bones of the skull, the oblong form which they naturally assume approaches nearly the permanent shape of the American (Indian). At birth, the flattened face and smooth forehead of the infant, the position of the eyes rather towards the side of

the head, and the widened space between, represent the Mongolian form; while it is only as the child advances towards maturity that the oval face, the arched forehead, and the marked features of the true Caucasian become developed."

This record of realities which occur in the production of individual man, establishes two propositions. First, that the brain of the man, in its progress to perfection, assumes successively the aspects of the fish, the reptile, the mammal, and man. Second, that the brain, after completing the series of animal transformations, passes through the characters of the Negro, the Mongol, and the Caucasian, while the face assumes a similar series of transmutations. Now, if the Almighty, in the exercise of his creative powers, actually called into existence the fish, the reptile, and the mammal in succession, before he created man, and that this succession of life is to be read in the early anatomical history of the human brain, may we not legitimately infer that, in the other passage of the same organ through the succeeding phases of the

Negro, the Mongol, and the Caucasian, we have a correct, though mysterious, exposition of the law which God imposed on himself in the creation of these different varieties of man? The phenomena confirm the previously established law of progress in creation, and extend it to the progress of humanity in and through the various races, pointing out their order in the procession of life on the earth. In the elongated brain and prominent under-jaw of the Negro, we see the Caucasian child at an early period of foetal existence. The aboriginal American represents the same child approaching its birth. The Mongolian is the same infant newly born; and the Caucasian, when it arrives at a more advanced stage of maturity. This may appear fanciful to those who have not studied such subjects; but the phenomena are nevertheless instructive realities, that, rightly understood, unfold mighty and mysterious truths respecting the divine economy in the production of organic life, and, as will presently appear, are in perfect consistency with the revelation of God's will and works to man in his Holy Scriptures.

Thus all the evidences that are available on the subject—geological, archæological, philological, physiological, and historical—tend to establish the proposition, that of the three apparently distinct races of mankind which are now, and have been, from time immemorial, inhabitants of their respective sections of the earth's surface, the Caucasian was the last to make its appearance. These varieties have not, as generally assumed, been produced by the degradation of the higher to the lower, but by an advance from the lower to the higher, not by procreation, but by successive creations. Their anatomical diversities, the vocabularies and structures of their languages, the analogy of the previous animal creations, and the phenomena of the cerebral and foetal development of man, all testify to this upward procession of human life. There is no evidence to the contrary, except the supposed authority of the Scriptures ; and this we shall presently show, instead of warranting, forbids the conclusion that the earliest human inhabitants of the earth were of the highest type of organization. If this position be well

founded, the Mongol and the Negro were inhabitants of the earth ages before the appearance of the first of the Caucasians—the Negro wholly uncivilized, and incapable of self-civilization ; and the Mongol, either in the same position, or if semicivilized, as at the present day, wholly incompetent and powerless to advance either himself or others to a higher position. Under such circumstances the introduction of the Caucasian race, with their superior mental and physical endowments and the natural capacity which they have evinced, even in their fallen state, for the extension of civilization, and the enlargement and application of useful knowledge, inaugurated a new and important era in the history of the world. From the cradle of their birth, they have poured forth their tribes into all lands throughout the garden of the globe, lying between the inhospitable regions of central and northern Asia and the burning plains of equatorial Africa, extending or absorbing, in progressing improvement, the aboriginal inhabitants, and ever stretching out their arms to grasp and appropriate all the other

countries of the world, to fill them with Caucasians and Caucasian institutions. "They stand before us," as Max Müller eloquently describes them, "as the prominent actors in the great drama of history, and have carried to their fullest growth all the elements of active life with which our nature is endowed. They have perfected society and morals, and we learn from their literature and works of art, the elements of science, the laws of art, and the principles of philosophy."*

Here was a work worthy of the Creator: to introduce missionaries endowed with a knowledge of himself, and with civilizing instincts, to a dark and stagnant world, was consistent with his progressing power and providence, as shown forth in all his works from the beginning. It is a work that has never been suspended since the first Caucasians tilled the ground and pastured their flocks to the eastward of Eden, and which has been multiplying in intensity and effect as it advances. Ever encroaching on the territories of

* Outlines of Phil. of History, vol. i. p. 130.

the inferior races, and seldom receding but to gather fresh strength, the apparent destiny of the Caucasian is to efface or absorb them all. But God is the ruler; and He who made and sent forth the Caucasian for his own good purposes, may, and, if we read the future rightly, will supersede him by the production of a still higher and more faithful race, to carry out his designs of perfecting mankind, without the admixture of physical and moral evil which too often accompanies and darkens the footsteps of the advancing Caucasian.*

In the meantime, the history and future of the Caucasians are objects worthy of man's earnest inquiry. All that philosophy can teach us is,

* "The history of the conquest of Mexico and Peru, the extermination of the peaceable population of the West India Islands, the oppression of the Spanish Governors in Yucatan (where the Indians were employed only as beasts of burden), the extermination of the Indians in Popaya Chiquitos by mining labour, have by the old historians of these countries (among whom we could refer the reader to Terriault) been preserved by documentary evidence, which fills unquestionably one of the darkest pages of human history." (Introd. to *Anthrop.*, p. 151.)

that they appear suddenly on the stage of existence in the midst of inferior races, furnished with a language perfect and complete in its structure, bearing all the marks of individuality that betoken a beginning in a community of very limited extent, confined perhaps to the inhabitants of a hamlet—it might be, of a tent—from which they have expanded to their present dimensions. But the *when* and the *where* of their origin, and their early history, lie beyond the ken of the philosopher, and must be sought from another source, to which we shall now turn.

CHAPTER VII.

THE SCRIPTURE RECORD.

“And thy request think now fulfilled, that asked
How first this world and face of things began,
And what before thy memory was done
From the beginning.”

WE have hitherto pursued our inquiries independent of revelation, and as if no such book as the Bible was in existence. We have abstained from appealing to the sacred record until we had reached the limits of mere human knowledge, and required its aid to confirm the teachings of tradition, history, and science, and to unfold truths that, without divine instruction, must ever remain unknown to finite intelligence. To the Semitic branch of the Caucasian family we are indebted for the preservation of the Book

of Genesis, the most ancient record in the world, which opens with a succinct, though, within its limits, a most faithful epitome of the creation of the heavens and the earth, and all the host of them, closing with the production of Adam, the man made in God's image and after his likeness; and then carrying on the record of himself, his family, and their fortunes, into the historical ages. This primeval history was not written for our instruction in any of the physical sciences; but, at the same time, inspired as it is, it ought not to contradict any fact that is authenticated by scientific research. Its office is to light up the dark regions of the unknown, and to lead us from an earth "without form and void," through the expanding work of creation, and on and beyond to the glories of eternity. The benefits of a treasury so valuable to man we must be careful not to lose, or compromise, by any such misapprehension of its meaning and object as may bring it into collision with established facts.

The first and important question which presents itself for consideration and determination

is, whether this Adam was the first of mankind, the progenitor of all the human beings that have inhabited the globe from the beginning, including the Mongol, Negro, and every savage tribe in all countries and climes. Whatever may be the relationship between him and the rest of mankind, no one will question his title to be a Caucasian, and the first-born of that race. If, therefore, the voice of the philosopher is to be heard, and the observations of science are to decide the question, the uncivilized Negro and the semi-civilized Mongol were inhabitants of the earth when this first of the Caucasians was born into the world. But what say the Scriptures? Do they ratify or controvert this teaching of philosophy?

The Book of Genesis is obviously made up of several distinct sections, which, if not composed, were compiled by Moses under the dictation and guidance of the Almighty. Taken together, they furnish a consistent and most significant record of antediluvian events, and an unbroken series of genealogies, from which a complete and

accurate chronology of the time that has elapsed since the creation of Adam has been deduced, carrying down that event into the historical era, and thus connecting it with the present age of the world. This chronology has been so interwoven with the sacred history of the primeval personages and events with which it purports to deal, that it cannot be rejected or varied in any particular, without sacrificing the whole record, and converting it into a myth or fable. It gives the age of each of Adam's antediluvian descendants, in the direct line, at the date of the birth of his son; and thus computed, the time which elapsed between the birth of Adam and the Noachian deluge is 1656 years.

	<i>Years.</i>
Adam at the birth of Seth	130
Seth at the birth of Enos	105
Enos at the birth of Cainan	90
Cainan at the birth of Mahaleel	70
Mahaleel at the birth of Jared	65
Jared at the birth of Enoch	162
Enoch at the birth of Methusaleh	65
Methusaleh at the birth of Lamech	187
Lamech at the birth of Noah	182
Noah at the time of the Flood	600
	<hr/>
	1656

To this we must hold fast, if we are to preserve any of the truths which have been recorded in the Adamic history. We cannot retain Adam without his descendants, or his descendants without their chronology. The element of time is intimately and inseparably interwoven with the history. But if Adam is to be considered the progenitor of *all mankind*, this chronology must be abandoned, and all that is written in the Book of Genesis of the antediluvian members of his family must be treated as the fanciful speculations of some visionary mythologist. Prichard, who not only upholds the doctrine of the unity of the human race, but maintains that in the Holy Scriptures is comprised an account of the origin of all mankind from Adam, has been compelled to admit that the lapse of the time requisite for the production of the changes that he has proved to have taken place in the human races, must have been far more extensive than the limits of received history allow.* Referring to the Egyptian paint-

* Scientific men may be said to be unanimous on this sub-

ings, which portray the forms and complexions of the Negro, the Egyptian, and the Jew, distinctly marked, and which are dated (as he states) from 1000 to 1500 years before the Saviour's birth, he observes:—"The chronological system founded by modern writers on some passages in the Bible, allows only 848 years to have elapsed between the earliest of these dates and the era of the Noachic deluge, when the population of the world for the second time began. This interval is much shorter than the period of time which we should conjecture to be requisite for the production of such national

ject. Sir Charles Lyell, in his last edition of 'The Principles of Geology,' p. 660, observes, that "if all the leading varieties of the human family sprang originally from a single pair (a doctrine against which there appears to be no sound objection), a much greater lapse of time is required for the slow and gradual formation of races (such as the Caucasian, Mongolian, and Negro) than is embraced in any of the popular systems of chronology." He founds this opinion on the Egyptian monuments to which we have referred, and refers to the slight modification which the Negro has undergone after a settlement of two centuries in the temperate climate of Virginia.

diversities as those which are observed in the painted figures portrayed on Egyptian tombs;" and he concludes with a candid acknowledgment that he is prepared to admit that "there exists," according to his hypothesis, "no chronology. properly so termed, of the earliest ages, and that no means are to be found for ascertaining the real age of the world."* It may be admitted that there is no chronology of the world, or of man (using that word as including all the races of mankind) from the beginning; but the Book of Genesis does give us all that it professes, or was intended, to give—an intelligible and faithful record of the age of Adam's race.

For reasons of a similar nature, Chevalier Bunsen, embarrassed, as Prichard was, by the hypothesis that Adam was the progenitor of all the families of man on the earth, has concluded that the supposition that Adam was the first of the human race, requires for the Noachian period about 10,000 years before our era, and for the beginning of our race another 10,000

* 'Physical History of Mankind, vol. v. pp. 552-569.

years before the Flood—thus extending the date of Adam's birth from 6000 to 20,000 years. This, of course, displaces and extinguishes the chronology of the Bible as well before as since the Deluge. It relegates the antediluvian record to the domain of legend, and leaves nothing of the sacred volume on which we can rely with assurance; and to this conclusion those learned authors have been irresistibly led, by assuming as a true proposition the unity of all mankind in Adam. They have thus placed themselves in the anomalous position of having relied on the authority of Genesis as supplying us with the knowledge of Adam having been the first of the human race,—denying, at the same time, that any reliance can be placed on it so far as it supplies us with the date of his birth, or with the information that from Adam to Noah there were ten generations. When the links that bind the beginning of our race to the historical ages are thus taken away, the Adam of Genesis and his antediluvian descendants drift from our grasp, and become as unreal and mythical as the

gods of the Grecians, or the divinities of the Hindoos.

To avoid such unfortunate results, and to preserve the Bible inviolate, we have only to construe the Scripture record of Adam's creation as what it professes to be, the record of the origin of the first of the Adamic race;* and who came into a world peopled with uncivilized or semi-civilized races, that must have ever remained in that low state without some such special interposition of the Almighty. This construction will be found to recommend itself by a more perfect consistency with the text, preserving, at the same time, the integrity of its chronology. If tribes of low condition were the sole inhabitants of our globe about 6000 years ago, and

* In 'Sermons in Stones,' the author, following Prichard and others as guides, without sufficient inquiry into the scriptural or ethnological evidence, put forward the proposition that all mankind had originated from a single pair of ancestors. The statement was in no way necessary for the argument by which he established the harmony between Geology and Scripture, and the error may be corrected without impairing the conclusiveness of his reasoning on that subject

if God in his wisdom ordained to introduce an immortal man upon the earth, made in his own image and after his likeness, to increase, and multiply, and replenish it—what could be more natural and consistent with such an exercise of divine power, than that a supernatural record of such a birth into the world, and of the Fall by which he was reduced to mortality, exchanging a state of bliss for a heritage of woe, should be preserved by the Deity for man's instruction, and to lead him to the knowledge of the second Adam, with all that has been purchased by his life, death, and resurrection ?

In the Book of Genesis there are two records of the origin of Adam. The first announces his appearance as the crowning work of the creation, the other supplies a more special detail of the time, place, and circumstance of his advent to the earth. If the fact be, that there were different races of man, originated at different centres of creation, and at different times, and if the man Adam was the last of these creations, and also the last and most perfect of all the works of the

creation, it was natural and consistent that his entry into life, and not that of any earlier specimen of humanity, should have been recorded, more especially if all the pre-existing races had been inferior types of humanity, when compared with the man made in his Creator's image, and endowed with immortality. In this record of the creation, man has been presented with the revelation of an event that must otherwise have remained unknown to him, and without which he must have continued ignorant of the link that bound together the divine and human natures, and its renewal in the second Adam. Before the creation of Adam, the previously existing races of men had no closer union with the Creator than the untutored savages of Africa, Australia, and Patagonia have at the present day. Neither the one nor the other can be said to have been made in God's image and after his likeness, in the sense in which those words are used in Genesis, and which we conceive to be of higher import, and to have a deeper significance, than to admit of such an application.

A critical examination of the Hebrew text of the early chapters of Genesis, and some corrections of our translation, will unfold the true meaning of that revelation of God's work and will to man. In the authorized version of Gen. i. 26, 27, the word "*man*" occurs twice. "God said, Let us make *man* in our image and after our likeness. . . . So God created *man* in his own image, in the image of God created he him, male and female created he them." In the Hebrew text the word that is translated "*man*," in the first of these two sentences, is אָדָם (*Adam*), without the article. In the second passage, the Hebrew word is הָאָדָם (*ha-Adam*), with the article prefixed. The authorized version, in giving the same signification to these two different Hebrew expressions, is clearly incorrect. The literal and proper translation is, "Let us make *Adam* in our own image and after our likeness. . . . So God created *the Adam* (or *the Adamite*) in his own image." Or, construing "*Adam*" to signify "*man*," it may be rendered, "Let us make *a man* in our image and after our likeness.

. . . So God created *the man* in his own image"—a peculiar man distinguished from all others by having been made in God's image. Thus translated, this record of Adam's creation in the first chapter of Genesis is obviously suggestive of the existence of other and inferior races of human beings at the time God designed to make *a man* or *Adam*, in his image, and carried his counsels into effect by creating *the man*, or *the Adamite*, in his own image.

In the second chapter of Genesis, the same words, "*Adam*" and "*the Adam*," are found, and have been there translated, sometimes "*a man*," sometimes "*the man*," and sometimes "*Adam*." In the fifth verse, we find, "there was not *a man* (אָדָם) to till the ground." This is correct, because Adam was the first tiller of the ground. Had the same word been so translated in the first chapter (v. 26), no misconception could have arisen. Throughout the remainder of the second chapter, it was "*the Adam*," or "*the Adamite*" (הָאָדָם), that God formed of the dust of the ground; and "*the Adamite*" it was

that he placed in the garden to dress and to keep it. "*The Adamite*" it was, that gave names to the surrounding animals, and for whom a helpmate was provided. It was "*the Adamite*" that was tempted and fell; and "*the Adamite*" was the father of Cain and Abel. It is worthy of remark, that after the birth of Cain and Abel the expression *ha-Adam* is never applied to designate the individual Adam. When his children were born, he was no longer, properly speaking, "*the Adamite*;" and accordingly he is thenceforth designated "*Adam*." Thus, in chapter iv. v. 1, it is written, "And *the Adamite* knew Eve his wife; and she conceived, and bare Cain. . . . And she again bare his brother Abel." In the next place where his name occurs (v. 25), it is written, "And *Adam* knew his wife again, and she bare a son, and called his name Seth." And in the next chapter, concerning the generations of Adam, the word "*Adam*," and not "*the Adamite*," is used throughout as the designation of our first progenitor; and the phrase, "the Adam," or "the Adamite," does not occur again until after

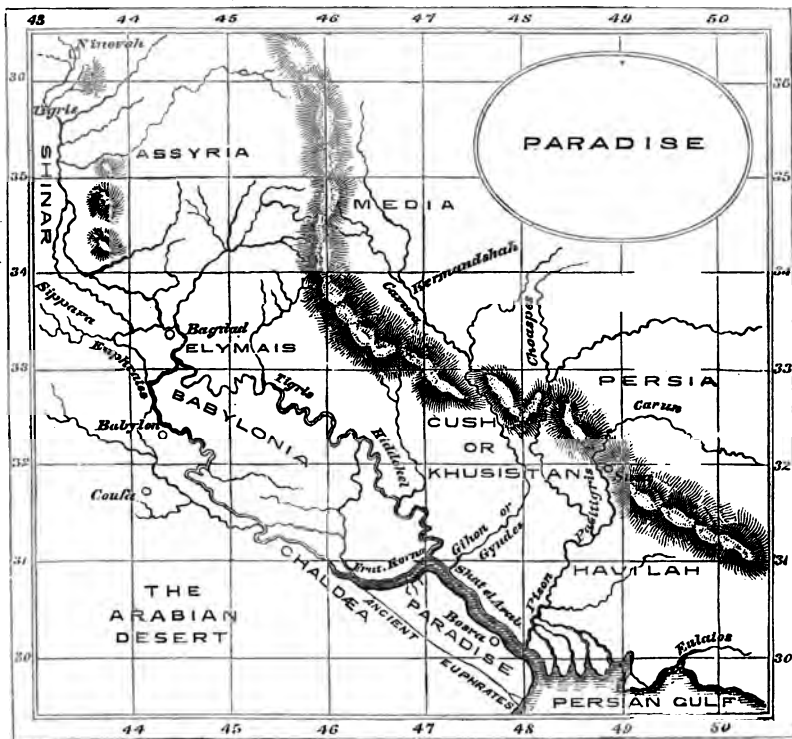
the record of Adam's death, when it is again used, and applied to designate his posterity, or race. Thus, it was "*the Adam*," or "*the Adamite*," that began, after Adam's death, to multiply on the face of the earth; and it was the daughters of "*the Adamite*," that the sons of God took to be their wives. And lastly, it was "*the Adamite*" that sinned so grievously that God destroyed them all, except Noah and his family, by the Flood.

If the Hebrew text had been thus correctly and consistently translated in our authorized version, it would have been apparent to the most ordinary intelligence, that the record of Adam's creation in Genesis was, and is, a record of the origin of the Adamite race of mankind, whose progenitor, Adam, was created in the image of God, and after his likeness, and whose degradation from his high estate by sinful disobedience has been entailed on his posterity. Thus translated, this sense of the sacred record would have been readily apprehended; and the reader would have recognized at a glance, that the Bible history, which he has conceived to be a history of the

origin of all mankind, is simply a record of the creation of *Adam*, or *the Adāmite*, the last, and not the first of the many created races of men whose descendants are still surrounding us on the earth, and a history of his lineal descendants.*

Besides these two words, אָדָם, (*Adam*) and הָאָדָם, (*ha-Adam*), we find in these early chapters of Genesis another word, אִישׁ (*ish*), which is also translated, and properly so, "*man*." It is the generic term for "man," or mankind in general, including the Adamite. For instance, it is used, at the close of the second chapter, by Adam himself, as explanatory of the word woman (*ishah*), the feminine of *ish*, and where he declares the general relationship of husband and wife. In the third chapter (v. 16), it is also used to designate a husband. In the fourth chapter, Eve announces the birth of Cain, "I have gotten a man (a male) from the Lord." The same word (*ish*) occurs again in the song of Lamech, and in some other places, in all of which it will be found to be used generically, and not in the particular sense in

* See Appendix.



PARADISE.

To face page 170.

which "*Adam*" and "*the Adam*" are used. The words "*Adam*" and "*ish*" are clearly different in meaning, and to use them indiscriminately, as having the same signification, which has been done in our authorized version, tends obviously to obscure the true import and significance of the Scripture texts.

A distinction between "*Adam*" and "*ish*," the one denoting the higher race, and the other as including the lower races of men, is found in various passages of the Scriptures. They are thus contrasted in the following passages:—
"Hear this, all ye people; give ear, all ye inhabitants of the world: Both *low and high*, rich and poor, together" (Ps. xlix. 1, 2). The words here rendered "*low and high*" are, when literally translated from the original, "sons of Adam, and sons of man (*ish*)."
Again, "Surely *men of low degree* are vanity, and *men of high degree* are a lie" (Ps. lxii. 9). Here the literal rendering of the Hebrew original of "men of low degree and men of high degree," is *sons of Adam and sons of man*. In Isaiah, we have, "the *mean man* bow-

eth down, and the *great man* humbleth himself" (Is. ii. 9): the literal translation of the original is, "*the Adamite* boweth down like as *man (ish)* humbleth himself." Again, "And *the mean man* shall be brought down, and *the high man* shall be humbled" (Is. v. 15), when translated literally, is, "And the *Adamite* shall bow down, and the *man (ish)* shall humble himself."* Similar contrasts are found in Is. xxxi. 8, and Ezek. xxiii. 42.

These examples have been taken from 'The Genesis of the Earth and Man;' and the learned author of that work adds: "Among more than seventy instances in which '*ish*,' or its plural, or a variation thereof, and '*Adam*,' occur in the same sentence, the cases above mentioned are the only ones in which we find them rendered in the authorized version by 'high' and 'low,' or the like; while each of these words in other instances, almost countless, in which one of them occurs without the other in the same

* The translators of our version have rendered the phrase "the Adamite" as designating a lower race, and the word "ish" as designating a higher race of men. To reverse these designations would be more correct.

sentence, is regarded by the authors of that version as signifying simply 'man' or 'men,' in a general sense, except in a few cases, in which *ish* is opposed to a woman, or, by extension, to a female, because this word has its proper feminine form (namely, *ishah*), which '*Adam*' has not. It is plain that the rules of literal translation require us to regard '*ish*' as a general appellation including '*Adam*,' and '*Adam*' as denoting the first man so called, and any and all of his descendants, though it may generally be rendered 'man' or 'men,' because the Old Testament seldom speaks of any other human beings than descendants of Adam, unless it do so incidentally and distinctively."*

Let us once entertain and admit the proposition that there are different races of mankind, and that there may have been more than one creation of man upon the earth, and there is nothing in the Mosaic history of Adam and his family that is not consistent with the fact

* 'The Genesis of the Earth and Man' (p. 89, 2nd ed.), in which much learning on this subject is to be found.

of his having been the last, instead of the first, of those several created families of men. Nay, more,—Adam, the “goodliest man of men,” made in his Maker’s image, is rightly placed as the capital of the Divine edifice of the Creation; and with his appearance, “God rested from all his work that he had made.” But something further was to be communicated to man of the early history of our race; and therefore the more circumstantial account of our progenitor’s entrance into life has been added, to put his posterity in possession of what is the intimate concern of every child of man. This supplementary detail of Adam’s history commences at the fourth verse of the second chapter of Genesis: “These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens.” The translation of the succeeding passage, in our authorized version, follows the Septuagint. It is somewhat obscure, and does not represent the exact meaning of the original Hebrew. The literal translation of the text is—“And every

shrub of the field was not yet in the earth ; and all herb not yet grew ; for Jehovah Elohim upon the earth had not caused it to rain ; and Adam was not to till the ground. And Jehovah Elohim formed *the Adam* dust of the ground, and breathed into his nostrils the breath of life, and *the Adam* became a living soul."

One of the principal objects of the history of Adam's creation was to fix the precise locality of the Garden of Eden, the cradle of his race. What was presented to the eye of the seer was a barren, dry, and uninhabited district. No vegetation was in the ground ; no moisture to produce or to sustain it, if it had been there ; and no man to till the soil. But the scene changes, and all that was wanting appears to be supplied. A mist arises to water the thirsty ground, and it was no longer dry. A garden was planted, and it was no longer barren. And *the Adam* that he had created, God placed in it, and it was no longer uninhabited. But that this favoured spot might be known to all generations as the centre from which all the Adamites diverged, it is de-

scribed by topographical marks, that distinguish it from all other localities on the face of the earth. Four rivers are named by which it can be identified at the present day, and which establish and distinguish the position of Eden on the map of the world. Of these four rivers, the first is Pison, described as compassing (passing through) the land of Havilah. The second is Gihon, which flows through Cush (Khusistan, the country of Khush, not Æthiopia, as it has been translated). The third is Hiddekel, which goeth forth to the east of Assyria, or eastward to Assyria. And the fourth is the river Euphrates.

The first of these (Pison), in conjunction with the modern Karùn, is the Pasitigris of the ancients, which runs through the country of Evilat, or Havilah, and flows into the Euphrates before it falls into the Persian Gulf. The second is the modern Karasú, the Gyndes of the ancients, which traverses the land of Khusistan, or the country of Khush, or Cush. The Hiddekel is plainly the Tigris, which is so designated in Daniel x. 4. and which runs eastward to Assyria.

The fourth river is the well-known Euphrates, into which all the foregoing rivers empty themselves. It may be suggested that this explanation does not correspond with the text, which informs us that “a river went out of Eden to water the garden, and from thence it was parted, and came into four heads.” But the best philologists hold, that the meaning of the text is, not that it was a river from a single source, which divided itself into four arms, but only that it was divided, and consisted of four streams, literally, *et erat in quatuor capita*, רִאשֵׁי, which word is also used in the Chaldaic, Syriac, and Arabic versions. The Septuagint, has *αρχας*, *fountains* or *sources*, just the contrary of *arms* or *outlets*. In short, four rivers are indicated springing from four sources.*

We are not, therefore, to seek the four rivers in Paradise, but without, running into the river of Paradise, which consequently must be the Shat-el-Arab, in which the four streams (the Karún, Karasú, Tigris, and Euphrates) unite ;

* Rask on the Patriarchs, p. 107 ; Jahn's Archæol., vol. i. p. 28.

and Paradise was to the west of this river, along its bank, yet not extending quite down to the Persian Gulf, that not being mentioned in the description. Ibn Haukal ('Oriental Geography,' p. 63) says that this country was made into a great garden by the Khalifs, and that the canals around Basra, under Abu Borde, amounted to a hundred and twenty thousand. And Rask observes, that "it is well known that the soil is surprisingly rich and fruitful, though its present condition, under the Turks, is very far from being so happy and flourishing as it is described by Ibn Haukal."

The inmate of this garden was *the Adam*, made in the image of God, and after his likeness—an image and a likeness that was soon, by transgression, defaced and blotted out; and there he was surrounded with every tree that was pleasant to the sight, and good for food, springing up around him. The earth gives her increase of fair flowers and luxuriant fruit spontaneously. The mysterious tree of life also spreads its branches in the midst of the garden, and the fatal tree of knowledge of good and evil overshadows the soil.

Cattle and fowls of the air, and beasts of the field, which had been previously created by God, were brought by him to Adam to be named, and he gave them their names. Thus originated the language of Adam's race, at a time when he was alone with God; before the creation of Eve. Whatever, therefore, may have been the origin and growth of other languages, we have, in the case of Adam, a revelation that divine assistance was afforded to him in the early exercise of his powers of speech, and in the formation and application of his words.

Many and various have been the speculations respecting the origin and development of language; but the true answer to the inquiry as to how it arose is, as Archbishop Trench states, this, "that God gave man language, just as He gave him reason (for what is man's word but his reason coming forth, so that it may behold itself?), that He gave it to him, because he could not be man, that is, a social being, without it. Yet, this must not be taken to affirm that man started at first with a full-formed vocabulary

of words, and, as it were, with his first dictionary and first grammar ready made to his hands. He did not thus begin *with names*, but with a *power of naming*; for man is not a mere speaking machine. God did not teach him words, as one of us teaches a parrot, from without; but gave him a capacity, and then evoked the capacity which He gave. Here, as in everything else that concerns the primitive constitution, the great original institutions of humanity, our best and truest lights are to be gotten from the study of the first three chapters of Genesis; and you will observe that there it is not God who imposed the first names on the creatures, but Adam—Adam, however, at the direct suggestion of his Creator. *He* brought them all, we are told, to Adam, ‘to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof.’ Here we have the clearest intimation of the origin, at once divine and human, of speech; while yet, neither is so brought forward as to exclude or obscure the other. . . . Man makes his own

language, but he makes it as the bee makes its cells, as the bird its nest." *

Language is here truly ascribed to natural instinct, the spontaneous result of man's organization; but in the instance of Adam, this impulse was guided and directed by his Creator's presence and influence, and aided by the surrounding circumstances in which he was placed, to render its structure more perfect as an instrument of human thought, and a vehicle of intellectual communication. The subtle influences which the mind receives from external nature leave impressions that act on the electric chain of thought, and find their expression in human language. The bond that unites the world without to thought, and thought to speech, leads us to comprehend, to some extent, how it was that the language which originated in Paradise attained a richness and luxuriance in vocabulary and grammatical structure, that is not to be found in the mechanically-framed languages of the Turanian pre-Adamite. The balmy air

* 'The Study of Words,' pp. 16—18, 6th ed.

and azure sky, the verdant ground and limpid streams, the luscious fruits and fragrant flowers of the garden which God himself had planted with every tree that was pleasant to the sight and good for food, must have opened on a peopled mind, reposing in the serenity of nature in her purest and loveliest aspect, and in direct communion with God, so many in to thoughts and reflections more exalted than any experienced before or since, that found utterance in the dialect that was the parent of the inflectional languages, by means of which the prophet, the philosopher, and the poet have imparted their inspirations and imaginings to their fellow-men.

The language in which Adam conversed with his Maker had no monosyllabic infancy, and never passed through an agglutinative stage; but as Adam himself came forth complete in manhood from his Creator's hands, so his language may have assumed at once that perfection of structure which has puzzled the philosophers who shut their eyes to divine revelation, and seek the derivation of all phenomena from purely natural

or secondary causes. They describe the Iranian dialects as starting up suddenly on the stage of history, clad in their own armour, to do battle with the barbarians, and inaugurate a brighter era in the world ; but whence they came, and how it was that they were perfected, they admit themselves to be incapable of explaining. Had they consulted the sacred record that told them of Adam's creation, it could have unfolded the mystery of his language. It could have told them that the speech of Adam, thus divinely originated and individualized in the first of the Caucasian race, passed from him to his descendants, and survived the Flood with Noah and his family ; that it thus became the parent of the Caucasian or Iranian dialects, and has been their chief instrument in spreading abroad religion, literature, science, arts, and commerce.

But though Adam was thus endowed with this faculty for acquiring and imparting knowledge, the gift, without a fellow-creature with whom to communicate, would have been of little value ; and therefore, a help meet for him was provided

by the mysterious formation of Eve, who was taken, or appeared to him in a dream to have been taken, from his side, bone of his bones and flesh of his flesh. She is brought unto him, and he names her *ishah*, because she was taken out of *ish* (man). Here we have the first mention of *man* in the abstract. Everything before stated as relating to man was stated in relation to the individual Adam; and therefore, if no other human being was in the world at the time but himself, it is strange that, in his first-recorded speech, he should have made use of a word that implied the existence of more than one. These, with other statements throughout the Adamic history, are found to confirm the existence of pre-Adamites, which has been already established by independent philosophic inquiry. Scripture revelation was given to instruct us as to the origin and history of the first Adam and his race, to render intelligible the advent and the office of the second Adam, and it scrupulously adheres to that theme, to the exclusion of all collateral matters; so that the allusions to the non-Adamite are, as might

have been expected, few and indirect, being introduced only when necessarily connected with the primary subject. In illustration of this economy of the Bible revelations, we may remark that neither Moses nor the prophets make any allusion to the Negro, though the Israelites in Egypt must have been brought into contact with them.

Such is the Mosaic account of the creation of Adam and Eve, with the description of their first place of abode on earth; and there is not to be found in it any statement that is inconsistent with the pre-existence and co-existence of other human beings. If numerous tribes of human creatures had been living upon the earth when the man Adam was brought into existence by the fiat of his Creator, no language could describe such an event more appropriately than that which has been used by the author of Genesis in the passages before us.* It will be found, as we

* According to Gesenius, the name Adam is derived from the word אָדָם, to be red or ruddy, distinguishing the individual designated by his complexion. If other races, such as the yellow Mongol, and black Negro, were in existence at the time of Adam's creation, the name would have a significance

proceed, that there are other passages which imply and confirm what philosophy has taught us, that at this time there were other inhabitants on the earth besides the inmates of Eden. The Scripture record informs us, that about 6000 years have passed away since a man was introduced by the Creator on that particular part of the globe which is identified by its four rivers as situate in Asia, near the head of the Persian Gulf; and that his race, with the exception of one family, were, in the tenth generation, extinguished. History, tradition, and the comparison of languages establish, that the tribes and nations which compose the Caucasian race, had their origin in a small family, or clan, whose abode was in some part of southern Asia, and who, by emigrations from that centre, have peopled all the lands which they now occupy throughout Europe and Asia; and the time re-

that is wholly wanting if he was the first of mankind. The name Adam, therefore, importing a man of a new and distinctive complexion, obviously implies that he was not the first and sole inhabitant of the earth when he was created and placed in the Garden of Eden.

quisite for such emigrations and settlements does not exceed the Scripture date of the Noachian deluge. The Bible also teaches us, that the duration of the antediluvian period was 1656 years; and there is nothing in this that militates against the hypothesis that Adam was the progenitor of the Caucasian race alone. But if it is to be assumed that he was the progenitor of all humanity, and that the Mongol and Negro, and all the other inferior races, were his lineal descendants, then the Scripture chronology of that period cannot be relied on, as all who have any knowledge of the principles of anthropology and comparative philology concede, that the descent of the Mongol or the Negro from the Caucasian, and the development of the radical and agglutinative languages from the inflectional, or the reverse, are either impossibilities, or require an antiquity for Adam incalculably higher and more remote than that recorded in the Bible.* Time,

* Dr. Waitz observes, "Though a difference in language does not necessarily lead to the inference of a distinct origin of the respective peoples, still their assumed affinity is thereby

to a far greater extent than that which intervened between the Adam of Genesis and the Egyptian monuments which certify the existence of the Negro, would have been a necessary element for his production, if his lineage was derived from Adam. If the Mongol was a Mongol, and the Negro was a Negro, before Adam became a living soul, the Mosaic record harmonizes with, and is confirmed by, all that science and philosophy have discovered and proclaimed to have been the course of nature—the presence and progress of God upon the earth. If, on the other hand, the Mongol and Negro are to be considered descendants of Adam, the facts of science and the words of Scripture are irreconcilably at variance.

It might be suggested that, though Adam was the first of a superior race, he might have been the natural-born progeny of some pre-Adamite parents, and has transmitted to his lineal descendants the peculiar characteristics of a new variety

reduced to an incalculably remote period." (Intro. to *Anthrop.*, p. 231.)

of the human family, which have survived through the intervening generations to the present day. This is a question that philosophy is powerless to decide ; and if Scripture is to pronounce, we cannot avoid the conclusion that he was brought into existence without father, mother, or descent, by an act of creation. The divine fiat, "Let us make Adam in our own image," and his formation out of the dust of the ground, the exact description of the place of his creation, and the supernatural production of Eve, supplying what was necessary for the perpetuation of a new race, —all point to an original creation distinct from procreation. The birth of a Caucasian from Mongol parents, though contrary to all experience, cannot be rejected as an absolute impossibility in a long course of ages ; but the birth of a female of the same variety, at the same time and place, and under circumstances that brought them together, is, as a purely natural event, so improbable, that the occurrence must be deemed to have been the result of a divine interposition, outside what is commonly recog-

nized as the ordinary operation of nature's laws.

It is difficult for a finite mind that has had no experience of an act of creation, to form a conception of the mode in which Adam was created. How and where was the physical frame moulded into shape, with all that nice arrangement of its parts which the human form presents? How was that breath of life breathed into his nostrils which made him a living soul? How was he instructed as to the mode of sustaining life, and whence came that instinctive apprehension of all that others have learned from experience? These are mysteries, but not more inexplicable than the phenomena which attend the birth and life of every human being. The unknown meets us at every step; and a conception of how it is that he lives and moves and has his being transcends the reasoning powers of every child of man. He finds it hard to confess his ignorance of anything; but experience teaches that his proud intellect must, in most of its inquiries, limit itself to the knowledge *that they are*, without knowing *how it*

is that they are. Many, nevertheless, are seeking to account for the existence of the first of their race, by searching for a link to connect his being with that of some pre-existing organism: but such a link never has, and never will be, discovered; and true wisdom remains with those who rest on God's word, and believe that he created Adam, and placed him in the Garden of Eden.

But whatever may have been the mode of Adam's entry into life, and the nature of his early existence, his high position and previous privileges were soon forfeited by the breach of the only condition imposed upon him by his Creator: he partook of the forbidden fruit of *the tree of knowledge of good and evil*, and incurred the penalty of death, while the earth, or the ground, which had spontaneously brought forth every tree that was pleasant to the sight and good for food, was cursed for his sake, and sentenced to bring forth thorns and thistles, until reclaimed by the sweat of man's brow, and the labour of his hands. The tree of life, and the tree of knowledge of good and evil, were not,

as is frequently suggested, mythical or allegorical. They were, we conceive, as real as the rivers of the Garden, which are still flowing to identify its locality. Like all vegetation, they had their peculiar properties; and while the fruit of the tree of life probably possessed the power of prolonging and renovating the physical frame of man, which would otherwise have failed by the natural process of decay incident to all organisms, the partaking of the fruit of the tree of knowledge may have been attended with the effect of creating or stimulating passions and affections, and imparted a consciousness of evil to a mind theretofore innocent and without guile. The question, "Who told thee that thou wast naked?" reveals the distinction between the former state of innocence and the subsequent consciousness of evil.

This appears more clearly when we consider the reason assigned for the expulsion of Adam and Eve from Paradise, "lest he put forth his hand and take also of *the tree of life*, and eat, and live for ever." A world of sin filled with undying sinners, would indeed have been a fear-

ful aggravation of evil without a way to redemption. If immortality had accompanied the sin of the first Adam, the redemption of the world could not have been accomplished by the second Adam. He was, therefore, driven out of Eden, that he might not, a sinner, live in everlasting misery. It does not appear that he was prohibited from eating of the fruit of the tree of life while he was an inmate of Paradise, and he may therefore have partaken of it, which might account for his own longevity, and that of his immediate posterity, in the early ages, until its effect had gradually died out of their constitutions, when the age of man became reduced to its present standard of threescore years and ten.

Had Adam not fallen, what would have been the relationship between his race and the other inhabitants of the globe? His mission was to "increase and multiply and replenish the earth" with beings as immortal as himself; and on the consequences of such a state of things to mortals we need not speculate. Experience cannot assist us; and we are therefore without any foundation

for reasoning on the subject. The title of the pre-Adamite to salvation has been purchased by the death and resurrection of the second Adam. How it would have fared with him, had the first Adam retained his high estate, it is vain for finite intelligence to inquire. But though degraded and under condemnation, we can well understand that he retained a sufficiency of his superior nature and endowments to qualify his descendants to become the apostles of a progress that will yet culminate above the corruption of human nature, to cover the earth with the glory of the Lord, as the waters cover the sea. None but those of the Caucasian race have ever evinced capacity or inclination to perform the work which *they* have been performing in the world. Without their instinctive zeal, the religion of the true God would be a dead letter; science, arts, literature, and commerce would never have been developed and diffused as they have been; and humanity could not have risen above the level of the stagnant semi-civilization of the unchanging Mongol.

The remainder of the antediluvian history has

been written chiefly to establish and perpetuate the evidence of the genealogies of Adam's race through Cain and Seth. The events recorded are few, but significant on the subject of the existence of contemporaneous tribes of mankind. The detail of the dark deed which caused the death of one son, and the expulsion of another, from the family of Adam, discloses the first-born Cain to have been of a wilful, vindictive, and determined spirit. Such a character was not likely to have felt or avowed apprehensions of violence from his own brethren (even if any had then been in existence), more especially if an unpeopled earth had afforded him the opportunity of separating himself from their society. But if the earth was at that time stocked with savage and hostile tribes, among whom he was about to be driven, a fugitive and exile from his own family circle, he might well have trembled at the gloomy prospect, and have pathetically sought for protection in his wanderings, from his offended God. "My punishment is greater than I can bear. Behold, thou hast driven me out this day from

the face of the earth ; and from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the earth ; and it shall come to pass that every one that findeth me shall slay me." His complaint was heard, his safety was insured, and he went forth eastward from his father's home, married a wife in the land of his exile, and in the first generation of his family he built a city in the land of Nod, and called it after his first-born Enoch, or Chanoch.

A city required men to build it and a population to inhabit it ; and who were they that, in so brief a space of time, were sufficient in number to build and people the ancient city of Enoch, if Cain's own immediate kindred were the only dwellers on the earth besides himself ? If it be admitted that he went forth under the protection of the Almighty, among other inferior tribes, and gained that ascendancy over them that a strong-minded resolute man, endowed with capacity and attainments superior to those of his new associates, might naturally obtain under such circumstances,—that he connected himself by marriage with them,

and applied his energies to elevate and civilize the inhabitants of his adopted country,—we can well understand how it was that he became so soon the founder of a city, the nucleus of dominion, and the first fruits of the new-born civilization that was about to spread throughout the earth. It was thus, probably, that a certain amount of civilization became diffused among the uncivilized pre-Adamites of Asia, and which has been perpetuated to the present hour, though their incapacity to become civilizers remains as before. By the uninterrupted admixture of Mongolian blood, the Caucasian configuration has been absorbed ; but the spirit of the Cainite has survived in the various arts of civilized life which prevail throughout the High Asiatic and Chinese nations and tribes.

The genealogy of Cain is continued to the eighth generation, when Jabal, the son of Lamech, became the progenitor or leader of “ such as dwell in tents, and of such as have cattle,” designating plainly the nomadic races, which for immemorial ages have wandered and fed their flocks on the

wide pasture lands of High Asia, and from whose overflowing population irresistible hordes have, from time to time, poured down on the surrounding countries. Another of Lamech's sons, Jubal, is described as "the father of all such as handle the harp and organ," the inventor, no doubt, of some of the more refined arts of civilized life. The third son, Tubal Cain, was "the instructor of every artificer in brass and iron," indicating plainly, that to him we are indebted for the discovery of the art of metallurgy, the smelting of ore, and manufacture of metallic weapons and other implements,—the most important step in the onward march of civilization.

"The shrewd

Contriver, who first sweated at the forge,
And forced the blunt and yet unbloodied steel
To a keen edge, and made it bright for war."

Central Asia was, therefore, the cradle of this useful invention, and from thence it gradually extended, at a later period, to Southern Asia, and from that to Europe and India. Whether it was known to the ancestors of the Indo-European

emigrants before their separation is uncertain. Prichard observes, that it is remarkable that while terms relating to pastoral habits, and even to agriculture, are common to most of the Indo-European, or Japhetic, languages, including the names of domestic animals, "it would appear that the common primitive ancestry of the Indo-European nations was unacquainted with the use of iron and other metals, since the terms by which these are denoted are different in different languages, and must have been acquired subsequently to the era of separation." He adds, that names given to the implements of warfare likewise differ in the vocabularies of these languages. On the other hand, Max Müller observes, that "*iron* is *ais* in Gothic, and *ayas* in Sanskrit, a word which, as it could not have been borrowed by the Indians from the Germans, or by the Germans from the Indians, must have existed before their separation." * It is probable that some knowledge of

* In a later publication (the second series of his 'Lectures on the Science of Language') the same author states that iron was not known before the breaking up of the Aryan family, inasmuch as the name of that metal is different in

metallurgy was required to enable Noah to construct the Ark, but that some of the emigrants having lost the art, the words expressive of the metals had fallen into disuse and disappeared, until that knowledge was revived at later periods of their history, when new words were wanted to designate iron and the various implements of warlike and domestic uses.

Thus it is that we learn from Genesis, that the elements of expanding civilization were active in Central Asia before the Noachian deluge and the subsequent dispersion of the descendants of Noah. The energy which, at a subsequent period, flowed in the Japhetic channel of the Adamites, flowed, in the antediluvian ages, eastward with the exiled Cainite. The torch of civilization burned brightly in his hands, until the unrenewed Adamite blood

each of its principal branches. Gold and silver, and a third metal, supposed to have been copper, were known to the Aryans before their separation; and he suggests that the Sanskrit *ayas* originally designated copper, but that as iron took the place of that metal the meaning of *ayas* was changed to specify iron.

having become diluted with that of the Mongols, the original type died out; and the sphere of their labours presents the aspect of a people who had learned from without, and retained many of the arts of civilization, while the original nature of an uncivilizing race remains unchanged.

The descendants of Seth, during the same period, present a strong contrast to the worldly and godless enterprise of the children of Cain. There is no record of anything in the nature of a missionary progress on their part among other tribes of the earth. They built no city, and they realized none of the useful inventions which mark the highway of civilization. Remaining in their own land, they appear, like the Shemites of a later period, to have preserved the testimonies of the living God, and to have devoted themselves to his service. In the first generation, "began men to call upon the name of the Lord," or, as it may be more correctly rendered, "a beginning was made for proclaiming the name of Jehovah;" and Enoch, the seventh from Adam in the line of

Seth, is recorded to have walked with God, and to have pleased him.

The contrast between the principles of these two branches of Adam's family is marked in the speeches of Lamech, the Cainite, and Methuselah, the Sethite, which have been preserved in the Mosaic record. The Cainite thus addresses his two wives:—"Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." The Sethite welcomes the birth of Noah in these terms:—"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." The full meanings of these poetic announcements are obscure; but we can perceive that, while the one breathes violence and vengeance, the tone of the other is submission and hope.

The high and holy duties of a superior race were not fulfilled by either of these branches of Adam's family in the antediluvian era. The one

went forth to extend civilization without proclaiming the name of Jehovah ; the other made a beginning of proclaiming his name, but endured a profitless life of toil in their own land, tilling the soil that had been cursed, without using their endowments for the advancement of themselves or others in the arts of civilization, until they too fell away in that apostasy to evil which was pronounced by God to be the imagination of every man's heart from his youth. And thus was it also, after the Flood, in the succeeding branches of Noah's family,—“the stream of civilization ran in the Japhetic channel, whereas Shem takes the most prominent part in the religious development of mankind.” None of the Japhetites, before the dawn of Christianity, recognized or taught the religion of the true God ; and, on the other hand, the Jew, Chaldee, and Arab have contributed little to the civilization and social progress of the human race. The happy union between true religion and refined civilization is reserved for a dispensation yet to come, shadowed forth by the prophets and apostles, when the temple of the Most High

will be adorned, not only by his own immediate presence, but by all the perfections of nature and of art, of which the elaborated temple of Solomon was the type, and the new Jerusalem of the Revelation will be the reality.

The moving cause of the Noachian deluge is stated to have been the corruption and wickedness of the Adamite (הָאָדָם); but the incident which is recorded at the commencement of the sixth chapter of Genesis appears to have been closely connected with that event: "And it came to pass, when *the Adamite* (הָאָדָם) began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of *the Adamite* (הָאָדָם) that they were fair; and they took them wives of all that they chose. And the Lord said, My spirit shall not always strive with *the Adamite*, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants on the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the

same became mighty men which were of old, men of renown (אֲנָשֵׁי הַיָּשָׁן)."

Some contend that the true rendering of this passage is, "that the sons, or servants, of *the gods* saw the daughters of *the Adamite* that they were fair," etc. etc. As to the daughters of *the Adamite*, there can be no difficulty in identifying them as the female descendants of Adam. But as regards the sons, or servants of the gods, their identity is more doubtful. Some have contended that the expression is intended to designate unbelieving non-Adamites, the worshippers of "the gods," false gods, as distinguished from "the living God." Such were the sons of God, or of *the gods*, who accompanied Satan, when he opposed himself to the Almighty, as recorded in the first chapter of Job. Many passages in the Scriptures show the distinction between the gods of the heathen and the "living God." Thus, Goliath cursed David by *his gods*, and defied the army of "*the living God*." Again, David says, "God judgeth among *the gods*" (Ps. lxxxii. 1). "Give unto the Lord, O ye *sons of gods*, give

unto the Lord glory and strength" (Ps. xxix. 1). "Who among the *sons of gods* can be likened unto the Lord?" (Ps. lxxxix. 7.) See also Exod. xv. 11 and xviii. 11.

On the other hand, "the sons of God" may designate the fallen angels, who are stated by St. Peter to have been, at the time of the Flood, "cast down to hell, and delivered into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Pet. ii. 4, 5). St. Jude also has recorded that the "angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6). The fallen angels,* who thus mingled

* In the apocryphal Book of Enoch (chap. vii. sect. 11), to which there is reference by St. Jude, and which is supposed to have been written about 40 B.C., we find a similar view taken of this passage:—"1. It happened after the sons of man had multiplied in these days, that daughters were born to them elegant and beautiful. 2. And when the

their blood with the race of Adam, were themselves immortal, and their progeny by the Adamite females were "mighty men which were of old, men of renown." The former, who could not die, were reserved in chains of darkness for the judgment day, and the latter, the mighty men of renown, were swept away in the Flood. But whoever may have been designated by the expression, "the sons of God,"—whether the non-Adamite worshippers of false gods, or the fallen angels,—it is plain that the moving cause of the destruction of the Adamites, with the exception of Noah's family, was that their race had become corrupted by the admixture of non-Adamite blood, that their wickedness was great, and it became necessary to blot them out from the face of the earth, and to recommence the Adamite

angels, the sons of heaven, beheld them, they became enamoured of them. 3. And they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited, teaching them sorcery, incantations, and the dividing of roots and trees. . . . And the women conceiving brought forth giants." ('The Book of Enoch,' Archbishop Lawrence, 3rd ed. pp. 5, 6.)

race in the line of the sons of the righteous Noah and their wives. The Cainites were absorbed in the pre-Adamite population of Central Asia, and the other Adamites, with the exception of one family, disappeared beneath the waves that swept over their habitations in Southern Asia.

There are few subjects on which scientific research has operated more beneficially for the correction of popular misapprehension than the Scriptural record of the Noachian flood. No well-informed mind will be found, in the present day, to entertain the idea that the catastrophe of the Deluge had wider extent than was necessary for the submergence of the part of the earth's surface that was the abode of the family of Adam, or that the language of Moses was intended to convey that the whole superficies of the terrestrial globe had been sunk beneath the waters which then prevailed. The destruction of *the Adamite*, with the exception of eight persons, was the declared intention of God. The daughters of *the Adamite* had intermarried with the sons of God. "God saw

that the wickedness of *the Adamite* was great in the earth, . . . and it repented God that he had made *the Adamite* on the earth. . . . And the Lord said, I will destroy *the Adamite* whom I have created from the face of the earth," excepting Noah, who had found grace in the eyes of the Lord, and his family. Thus it was that on *the Adamite* in particular, and not on man (אָדָם) in general, the Flood was poured out. It was only necessary to cut down the one tree that a fresh shoot might be obtained from its root; and the general language, which appears to indicate a universal deluge, must be limited by the object and subject-matter of the destruction. The purport and meaning of the passages descriptive of the event are well discussed by Hugh Miller in 'The Testimony of the Rocks.' He says—

"It is well known to all students of the sacred writings, that there is a numerous class of passages in both the Old and New Testaments, in which, by a sort of metonymy common in the East, a considerable part is spoken of as the whole, though in reality often greatly less than

a moiety of the whole. Of this class are the passages in which it is said, that on the day of Pentecost there were Jews assembled at Jerusalem 'out of *every nation under heaven*;' 'that the Gospel was preached to *every creature which is under heaven*;' that the Queen of Sheba came to hear the wisdom of Solomon from '*the uttermost parts of the earth*;' that God put the dread and fear of the children of Israel upon the nations that were '*under the whole heavens*;' and that '*all countries* came into Egypt to buy corn.' And, of course, the universally admitted existence of such a class of passages, in which words are not to be accepted in their rigidly literal meanings, but with certain great modifications, renders the task of determining and distinguishing such passages from others in which the meaning is definite and strict, not only legitimate, but also laudable, and justifies us in inquiring whether those passages descriptive of the Flood or its effects, in which it is said that the '*waters prevailed exceedingly on the earth*,' so that '*all the high hills that were under the*

whole heavens were covered,' or that '*all* flesh died that moved upon the earth,' belong to their number or no. There are some instances in which the Scriptures themselves reveal the character and limit the meaning of the metonymic passages. They do so with respect to the passage already quoted regarding the stranger Jews assembled in Jerusalem at the Pentecostal feast — 'out of every nation under heaven.' For, further on, we read that these Jews had come from out the various countries extending around Judæa, as far as Italy on the one hand, and the Persian Gulf on the other,—an area large, indeed, but scarcely equal to one-fiftieth part of the earth's surface. But there is no such explanation given to limit or restrict most of the other passages; the modifying element must be sought for outside the sacred volume,—in ancient history or ancient geography. The reader must, for instance, acquaint himself with the progress of discovery in early ages, or the boundaries of the Roman empire under the first Cæsars, ere he can form a probable conjecture

regarding the extent of that 'all the earth' which sought the presence of Solomon, or a correct estimate respecting the limits of 'all the world' which Cæsar Augustus could have taxed. And to this last class, which fail to explain themselves, the passages respecting the Flood evidently belong. Like the passages cited, and, with these, almost all the texts of Scripture in which questions of physical science are involved, the limiting, modifying, explaining facts and circumstances must be sought for in that outside region of secular research, historic and scientific, from which of late years so much valuable Biblical illustration has been revived, and with which it is so imperatively the duty of the Church to keep up an acquaintance, at least as close and intimate as that maintained with it by her gainsayers and assailants." *

Hugh Miller then proceeds to remark, that it was held by many distinguished theologians, at least as early as the seventeenth century, that the Noachian deluge might have been par-

* 'The Testimony of the Rocks,' pp. 286-288.

tial, not universal; and cites the authority of Matthew Poole, the learned Biblical commentator, Bishop Stillingfleet, Dr. Pye Smith, and Professor Hitchcock, to show that they considered that there was no reason why the Deluge should be extended beyond the occasion of it, which was the corruption of man, but, on the contrary, much reason against it. The physical impossibilities involved in the doctrine of a universal deluge, forbid such a construction of the Mosaic narrative. Dr. Pye Smith, an earnest supporter of the inspiration of the Bible, dealing with this subject, remarks, that “all land animals have their geographical regions, to which their constitutional natures are congenial, and many could not live in any other situation. We cannot represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands,—their preservation and provision, and the final disposal of them,—without bringing up the

idea of miracles more stupendous than any that are recorded in Scripture." "The great decisive miracle of Christianity," he adds, "the resurrection of the Lord Jesus, sinks down before it." *

No scientific fact is better established than this, that the various existing species of terrestrial animals throughout the world have proceeded from distinct centres of creation, and that it is wholly impossible that they could have radiated from a common centre, at all events within the few thousand years that have elapsed since the Noachian flood. When America was first discovered, its indigenous quadrupeds were wholly dissimilar from those of the Old World. The elephant, rhinoceros, hippopotamus, camel, horse, ass, lion, tiger, and the other mammalia of Europe, Asia, and Africa, were not to be found on the new continent; and, on the other hand, the American species of the tiger, llama, peccary, jaguar, cougar, agouti, and sloth, had never been seen in the Old World. Professor

* 'Geology and Scripture,' 5th ed., p. 144.

Owen observes :—"Not a relic of an elephant, rhinoceros, hippopotamus, bison, or hyena, has yet been detected in the caves, or the more recent Tertiary deposits of South America. On the contrary, most of the fossil mammalia from those formations are as distinct from the European-Asiatic forms, as they are closely allied to the peculiarly South American existing genera of mammalia. If even the first types of the primary groups of the class Mammalia radiated from a common centre, it must have been at a period incalculably remote; and there is small hope of our being able to determine its site, by reason of the enormous alternations of land and sea, which have taken place since the class was first introduced into our planet. We find, however, that from the period when the great masses of dry land assumed the general form and position that they now present, the same peculiar forms of mammalia characterized their respective faunæ. . . . According to the hypothesis that all existing land animals radiated from a common Asiatic centre within the historical period, we

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must be prepared to believe that the nocturnal apteryx, which is organized neither for flying nor swimming, migrated across wide seas, and found its *sole* resting-place in the island of New Zealand, where alone the remains of similar wingless birds have been found fossil; that the wombats, dasyures, and kangaroos travelled as exclusively to Australia, where only have been found the remains of extinct and gigantic species of the same genera or families of marsupialia^{*}; and that the modern sloths, armadillos, and anteaters, chose the route to South America, where only, and in the warmer parts of North America, are to be found the fossil remains of those very peculiar edentate genera.”*

Thus the animals which are now peculiar to America, to Africa, to New Zealand, to Australia, and the several other countries of the globe, were, as appears from their fossil remains, as peculiar to those respective localities thousands of years before the date of the Flood; and yet, if that catastrophe had been universal, some of each

* ‘British Fossil Mammalia,’ p. xlv.

species must have been brought from their distant homes and concentrated in Southern Asia before the Flood, and must have migrated from the same place after it to their former abodes. Such a concentration and such a migration involve, as we have seen, an amount of miraculous interference, so vast that reason shrinks from entertaining the idea, and prefers a construction of the Mosaic narrative that does not demand a belief in so wide and unprecedented a subversion of the ordinary laws of nature. The following remarks by Dr. Chalmers, on the economy of miracles, bear directly on this subject:—"It is remarkable that God is sparing of miracles, and seems to prefer the ordinary processes of nature, if equally effectual for the accomplishment of his purposes. He might have saved Noah and his family by miracles, but He is not prodigal of these ; and so He appointed that an ark should be made to bear up the living cargo which was to be kept alive on the surface of the waters ; and not only so, but He respects the laws of the animal physiology, as He did those of hydrostatics, in that He

put them by pairs into the ark, male and female, to secure their transmission to after ages, and food was stored up to sustain them during their long confinement. In short, He dispenses with miracles when these are not requisite for the fulfilment of His ends ; and He never dispenses with the ordinary means when these are fitted, and at the same time sufficient for the occasion.”*

It only remains for us to show how a flood, sufficient to effectuate the divine purpose of exterminating the Adamite and the animals in his vicinity, could have occurred ; and that, in all probability, such an event did occur. Hugh Miller graphically describes the probable scene of Noah’s flood :—“There is a remarkable portion of the globe, chiefly on the Asiatic continent, though it extends into Europe, and which is nearly equal to all Europe in area, whose rivers (some of them such as the Volga, the Oural, the Selim, the Kour, and the Amoor, of great size) do not fall into the ocean, or into any of the many seas which communicate with it. They

* ‘Daily Scripture Readings,’ vol. i. p. 10.

are, on the contrary, all turned inwards, if I may so express myself; losing themselves, in the eastern part of the tract, in the lakes of a rainless district, in which they supply but the waste of evaporation, and falling, in the western parts, into seas such as the Caspian and the Aral. In this region there are extensive districts still under the level of the ocean." The Mount Ararat, on which Sir Walter Raleigh supposes the ark to have rested, lies within this great hollow; and Hugh Miller goes on to remark that, "it is possible that in this great depressed area, the region covered of old by a Tertiary sea, which we know united the Sea of Aral with the Caspian, and rolled over many a wide steppe and vast plain, may have again been covered for a brief period (after ages of upheaval) by the breaking in of the great deep during that season of judgment when, with the exception of one family, the whole human race was destroyed."

This effect may have been produced by a sinking at the rate of four hundred feet per day for forty days, causing a "depression which, by ex-

tending to the Euxine Sea and the Persian Gulf on the one hand, and to the Gulf of Finland on the other, would open up by three separate channels the fountains of the great deep, and which included, let us suppose, an area of about two thousand miles each way, that would at the end of the fortieth day, be sunk in its centre to the depth of sixteen thousand feet,—a depth sufficiently profound to bury the loftiest mountain in the district; and yet, having a gradient of declination of but sixteen feet per mile, the contour of its hills and plains would remain apparently what they had been before,—the doomed inhabitants would see but the water rising along the mountain-sides, and one refuge after another swept away till the last witness of the scene would have perished, and the last hilltop would have disappeared. And when, after a hundred and fifty days had come and gone, the depressed hollow would have begun slowly to rise,—and when, after the fifth month had passed, the Ark would have grounded on the summit of Mount Ararat,—all that could have been seen from the upper win-

dow of the vessel would be simply a boundless sea, roughened by tides, now flowing outwards, with a reversed course, towards the distant ocean, by the three great outlets which, during the period of depression, had given access to the waters. Noah would, of course, see that 'the fountains of the deep were stopped,' and 'the waters returning from off the earth continually;' but whether the deluge had been partial or universal, he would neither see nor know."

It is not necessary to add anything to this exposition of the extent of the deluge by which the race of Adam was extinguished, with the exception of Noah's family, through whom the Adamite, or Caucasian, was preserved, and has been disseminated throughout the world to the present hour. With these it remained to replenish the earth, and diffuse the advantages which a superior race, though in their fallen state, were qualified and constituted to realize for the benefit of humanity. But, like their antediluvian forefathers, they evinced no disposition to fulfil the mission of their race. They clung to their native

soil, contemplating a mighty concentration of their family on the plains of Shinar, where they proceeded in the days of Peleg, in the fourth generation from Noah, to build a city and a tower, and to make a name lest they might be scattered abroad on the face of the whole earth,—thus defeating, or deferring, the object for which they had been brought into being and preserved. But God's work was not to be left thus unperformed; and to effect His purpose, He proceeded to scatter them abroad upon the face of all the earth, by the summary confounding of their language which they had inherited from Adam, that they could not understand one another's speech, so that they left off to build the city; and from Babel they went forth under the divine impulse to the various countries of which their descendants are now the inhabitants. One branch departed from the home of their race to the north and west, in the direction of Europe, and another eastward, in the direction of Hindostan. These are supposed to have been the Japhetites, and hence the name given by the philosophers to their lan-

guages. The descendants of Shem, less impulsive and energetic, remained nearer to the land of their nativity, and spread themselves through Arabia, Egypt, and Palestine.

As regards the descendants of Ham, their share in the civilization of the world has never been conspicuous. The absence of a blessing on Ham, and the curse of Noah on Canaan attended the steps of their progeny, and their paths have been obscured, and their labours unmarked. It is generally supposed that when they went forth from Shinar, they invaded Egypt, and obtained power and ascendancy among the aboriginal inhabitants of that country; and, according to Herodotus, tradition ascribes to them the erection of one of the larger Pyramids. But they were at last deprived of power, and expelled from that country by the inhabitants, who were roused into active resistance and hostility by their intolerable tyranny and oppression.

We are told by Manetho of the Shepherd Kings, or Hyksos, who are described by him as having been the masters of the valley of the Nile

for five hundred years. The history of their rule is meagre, and involved in mysterious obscurity. They were foreign invaders, who, according to Manetho, in a fragment preserved by Josephus, "subdued the country without a battle, burnt its cities, demolishing its temples, slaying its male population, and reducing the women and children into slavery." * This picture of their tyranny and their expulsion is all that profane history or tradition tells us of this mysterious people. But from Scripture we can gather that the change of dynasty occurred soon after the days of Joseph. We are told in Genesis, that Joseph informed Pharaoh that his father and brethren were shepherds, whose trade had been to feed cattle, and that they had brought their flocks and herds with them.† He also enjoined his brethren to say, "Thy servants' trade hath been about cattle, from our youth even until now, both we and also our fathers: that ye may dwell in the land of Goshen; for every shepherd

* Joseph. cont. Apion., vol. i. p. 14.

† Gen. xlv. 33, 34; xlvii. 1.

is an abomination to the Egyptians.” This apparent inconsistency is removed by the circumstance of the kingdom of Egypt, or the greater part of it, having been at that time under the dominion of the Hyksos, or Shepherd Kings, who were glad to encourage strangers to settle in the land; and we have it explained how the circumstance of their being shepherds, though odious to the conquered people, was a recommendation to a sovereign whose family had followed the same occupation. After the death of Joseph, a king arose who knew not Joseph; from which we may infer that a new dynasty, hostile to the preceding, had obtained possession of the throne. The new king naturally considered the family of Joseph as his enemies, and feared their giving assistance to his foes in the event of war. The Hyksos made frequent efforts to recover their lost dominion; but failing in their attempts, they invaded Syria, Greece, Carthage, and other colonies of the old world, from which they were also expelled: and it is supposed that they ultimately settled in America, and became the archi-

tects of those stupendous edifices in that country, whose origin is wrapped in mystery, but on which we can trace popular habits and customs similar to those depicted on the Egyptian monuments.* They have long since disappeared as a distinctive people, and have taken no place in the history of the world.

This restless race was, no doubt, the family of Ham. Menes, the first of them, is supposed to have been Mizraim, the son of Ham. Their five hundred years' supremacy in Egypt corresponds to the five hundred and forty years which elapsed between the dispersion and the descent of the Israelites into that country; and their Semitic brethren have described the land of Egypt in Holy Writ as "the land of Ham." When they departed from Shinar, they plunged into that country, and gained ascendancy over the aboriginal inhabitants, similar to that obtained by the Japhetite Brahman over those of Hindostan. And thus from the plains of Shinar went forth the Japhetite to colonize Europe, Persia, and

* Bryant's 'Ancient History and Mythology.'

India ; the Shemite settled in Chaldæa, Arabia, and afterwards in Palestine ; while the Hamites, after a sojourn of five hundred years in Egypt, were driven out into darkness, and, with the Canaanite, gave place to the Shemite, who reigned in their stead. They were, as predicted by Noah, to be servants of servants to Shem and Japhet, or, in other words, to lose their individuality by absorption in the households of their brethren. And so it has been as the Lord hath spoken.

Here it is that scientific research in the vast and varied field of human language lights up the darkness of primeval history ; while, on the other hand, the record of Moses reveals the causes of phenomena which the philosopher is unable otherwise to explain. Scripture and science mutually authenticate and illustrate each other. It has been established, without the aid of Scripture, that the history of the world is the history of the progress of two remarkable tribes, migrating from a common home in Asia into the many and widely separated countries now occu-

pied by the Caucasian race, and speaking languages that identify them as the descendants of a common ancestor. One of these tribes is represented by the Hebrew, the Arab, the Chaldee, and the Egyptian; the other by the European, the Persian, and the Hindoo. All are of the Caucasian type of humanity; and all, with the few exceptions we have mentioned, speak the same family of languages.

Referring to the Japhetic languages, Max Müller observes, "On all these languages, from Sanskrit to English, there is one common stamp—a stamp of definite individuality—inexplicable if viewed as a product of nature, and intelligible only as the work of *one creative genius*. Sanskrit, Persian, Greek, Latin, Slavonic, Teutonic, and Celtic are simply continuations of one common spring of language." He adds—"The Semitic languages, also, are all varieties of one form of speech. Though we do not know that primitive language from which the Semitic dialects diverged, yet we know that at one time such language must have existed. . . . We

cannot derive Hebrew from Sanskrit, or Sanskrit from Hebrew ; but we can well understand how both may have proceeded from one common source. They are both channels supplied from one river, and they carry, though not always on the surface, floating materials of language which challenge comparison, and have already yielded satisfactory results to careful analysers.” *

The linguistic facts, thus detected and propounded by the comparative philologist, are to the effect, that at some period of the world's history two tribes, the authors of civilization in its most perfect aspect, issued from their home in Southern Asia, bearing with them, to the countries now inhabited by the Caucasian race, science, arts, literature, and commerce—speaking languages that had a common origin now extinct, and which, perfect in structure, started up at once on the stage of history, “clad in their own armour, the enemies of the barbarians, the worshippers of brighter gods.” Who were these people ; and whence and what the one language

* Outlines of Phil. of Hist. vol. i. pp. 475, 476.

that died out and was succeeded by the two languages that have since prevailed throughout the world of history; and how was it that these two languages were perfected so suddenly in structure? These are questions which the philosopher admits his inability to answer, but whose solution is easy when we appeal to the divine oracles.

Who can doubt that the clan or family from which the Caucasian authors of civilization derived their origin, went forth from the Ark about 4000 years ago, were dispersed on the plains of Shinar, and migrated in all directions into the surrounding wildernesses of barbarous races, to preserve and teach the knowledge of the true God, and spread abroad the arts of civilized life, which have ever attended the footsteps of Caucasian progress? Who can doubt that the primitive language of this one people was the "one speech" of the Adamites who congregated at Shinar, and which was rent asunder, and disappeared in the confounding that gave rise to the Semitic, Japhetic, and, it may be, Hamitic dialects, differ-

ing in structure, but inheriting some of the perfections of their inflectional parent?*

Thus we have it explained, how it happened that a language perfect in its structure, was born, as it were, in a day, and appeared in its maturity, without an infancy, on the face of the earth. If the Scriptures speak truly, the "one speech" that was spoken at Shinar was the language that expressed the pure and sublime thoughts and feelings of Adam, when he was in personal communication with his Creator in Paradise before his fall, and which must have been as independent of all other languages as Adam himself was unconnected with any of the previous races of man. It was a language that was not,

* As surely as the Adamites were of "one speech" at Shinar, so surely was that one speech the parent language of the Japhetic and Semitic dialects that extend throughout the Caucasian nations. The art of writing, which has preserved the Sanskrit, Zend, and many other dead languages, had not been invented in the days of Noah; and the fact of this primitive language having once had existence, is only known to us by a family likeness that is found to prevail among its offspring.

and, if the Bible chronology is to be retained, could not have been derived from the barbarous monosyllabism of the Chinese, or have flowed from a Turanian source ; but, judging from the fair lineaments of its offspring, it must have been, from its birth, a perfect and powerful instrument of thought, and medium of communication of the ideas of man to man.

The Scripture narrative, simple as it is, accounts for all the phenomena of race and language upon the earth. The creation of Adam six thousand years ago, the subsequent contraction of his race into one family, the confounding of their language and their dispersion, about 1700 years after, through the surrounding countries inhabited by inferior races, explain all the otherwise inexplicable facts of the ethnologist and comparative philologist. It accounts for the origin and position of the superior race that has possession of the garden of the earth, preserving the knowledge of the living God, and replenishing the world with civilized beings ; and it dispenses with the vain endeavours to derive the

inflectional languages of the race of Adam from the monosyllabic or the agglutinate languages of the Turanian stock.

The theory of a common origin of all languages is one of the necessities that spring from the doctrine of the unity of mankind; and to countenance this theory, Max Müller and Bunsen classify the Chinese monosyllabic as the most ancient of the antediluvian or ante-Noachian languages. The Turanian stock are placed in the same position, but as a more recent production than the Chinese; and the Semitic and Japhetic languages are necessarily younger, or later in the field than either of the former. This classification is the unavoidable result of the proposition that Adam, or some other individual, was the progenitor of the whole human family—Negro, Mongol, and Caucasian; and if Adam was the common father of all, he and his antediluvian descendants must have commenced with monosyllabism, and passed from it through agglutinate Turanianism, before that the language, from which flowed the Semitic and Japhetic dialects

was developed. Such a process, if it could have occurred, must have occupied many thousands of years, instead of the few generations of men that are mentioned in the antediluvian Scripture record : and, therefore, these philosophers candidly concede that the consequence of the unity of race and language, commencing with Adam, is destructive of the Bible chronology, and the antediluvian record becomes a mythic legend ; for if the chronology is thus extended, what becomes of Seth and Enoch, of Methuselah, Lamech, and Noah ? Where are the links that bind Adam and Eve to Noah and Abraham ? Indeed, Bunsen's position is, that there is no chronological element in revelation.

If, in dealing with ethnological phenomena, we were at liberty to draw unlimited drafts on time, as may be done in dealing with geological facts, a plausible case might be made to establish the unity of the whole human race, and their descent from the Adam of Genesis. The unknown effects of long-protracted periods of time would be called in aid. But the Bible

record binds us down to a limited extent of time, wholly inadequate for the conversion of the Caucasian into a Negro, or for the development of the Sanscrit, or Hebrew, or any other inflectional language, from the inorganic monosyllabism of the Chinese. It is not a question between the Hebrew and Septuagint chronology ; for the difficulty is as far from solution, after the admission of the 650 years which the Septuagint version adds to the Hebrew record of the time that elapsed between Noah and Abraham, as it was before. We must, therefore, subordinate these theories to the requirements of Scripture, and as we cannot compress within the limits of the antediluvian era all that the unity of race and language would require, we must conclude that the Adam of Genesis, at all events, was not the progenitor of all the races of man upon the earth.

The unity of mankind, and the unity of mankind in Adam, are two different propositions. When the ethnologist upholds the unity of the human race, he is far from conceding that the Adam of Genesis was the progenitor of them all.

He knows that the stubborn facts and principles of his science will not admit of such a pedigree for the various races of men, graduating, as they do, from the Caucasian to the wild hunter of the Post-pliocene, of the past, and the low and brutal savages of Africa, Australia, and South America, of the present. Prichard and Bunsen candidly admit that the Adam who appeared in the world six thousand years ago, could not have been the progenitor of any race but his own ; and Max Müller, who takes credit for upholding the doctrine of the common origin of mankind, and refers to the general concurrence of opinion on the subject, not only ignores the Adam of Scripture altogether, but subscribes to the Darwinian doctrine of the Origin of Species, the result of which is to derive all the races of men from something lower than the lowest specimen of humanity that ever trod the earth.* These philosophers imagine that the Scripture record requires a belief in something that is contradicted by scientific facts, and, with the exception perhaps of Bunsen,

* Lectures on the Science of Language, p. 327.

they naturally hesitate to enter into a contest with Holy Writ; and hence there is a manifest reserve and incompleteness in their writings on the subject. But when they find that the Adam of Genesis has not been revealed as the first-born of all humanity, they will more readily permit the races of mankind to be marshalled according to the laws of nature, and give the lowest in the scale precedence, in point of time, to those of a higher order. Scripture and ethnology will no longer look upon each other with suspicion; and the Bible will cease to be regarded as an obstruction to the progress of scientific inquiry, and an obstacle to the honest avowal of the undoubted results. Its pages will continue to reveal to us the same eternal truths of creation and redemption that they have been unfolding to our forefathers from generation to generation; and the lesson will be as intelligible and instructive, although it is imparted to us with the further knowledge that the earth was the abode of non-Adamite races, and that their lineal descendants are surrounding us on every side.

CHAPTER VIII.

THE ADAMITE DISPERSION.

"Then as a shepherd separates his flock,
These to the upland, to the valley those,
God drave asunder and assigned their lot
To all the nations."

To complete the harmony of Scripture and science, we must follow the pilgrim sons of Japhet to the various countries to which they migrated, and trace their fortunes to the present day. And first, as regards the Eastern emigrants. From the Bible we learn that they departed from the home of their ancestors about four thousand years ago; and the comparative philologist has ascertained and established beyond doubt, that they found another home beneath the shadows of the lofty Himalayas on the plains of Hindostan.

Their entry into that country and progress there, is traceable from the mountains on the north, along lines marked by their temples down the principal rivers to the south.* There we find them from the earliest periods, under the forms of the Brahmanic Aryas and the other Hindoos of caste, who have occupied and kept possession of India with the strong arm and proud bearing of a superior, in the presence of the inferior race; and whose authority has been instinctively maintained through the vicissitudes of thousands of years. They are the Sanskrit-speaking race, whose descendants have never lost their supremacy. They were divided from the first into

* The Vendidad, or code of the Fire-worshippers of Iarn, a translation of which, by Dr. Haug, will be found in Bunsen's 'Egypt,' vol. iii. p. 473, contains what is stated to be reminiscences of the passage of the old Aryans from the primeval land to India, through fourteen different stations between the Caspian Sea and the land of the five rivers (the Punjaub). It reminds us of the account of the Mosaic wandering of the Israelites in the wilderness before entering into the Holy Land. These several stations comprise nearly all the countries between the Caucasus and the Indus, and which are, and from time immemorial have been, inhabited by the Caucasian race.

three privileged classes—the *Brahmans*, or priesthood, the *Khashatriyas*, or warrior class, sometimes called the caste of Rajahs or Rajaputras, and the *Vaisyas*, who were the agricultural and commercial part of the community—landlords and householders. Together, they were known as the Aryas, or “twice born,”—every individual going through a ceremony which is considered as a second birth, and the constitution of Ménu provides for their enjoyment of distinct rights and privileges. The *Sudra* was an inferior caste. Arya was the name appropriated to the high-caste Brahman, Khashatriyas, and Vaisyas, as opposed to the fourth, the Sudra. These, and other reminiscences of their early history, are embalmed and preserved in the Sanskrit of the Vedas,* those ancient literary monuments of the

* Vedas (from the Sanskrit word *vid*, to know) is the name given to the four principal sacred books of the Hindoos, believed to have been revealed to their deity Brahma, and to be the fountain of all knowledge. The Rig-veda consists of prayers and hymns to various deities; the Yajur-veda, of directions about sacrifices and other rites; the Sama-veda, of various lyrical pieces, and the Atharva-veda is full of incan-

Hindoos, which are considered by the Brahmans to be a sort of sacred history of their race from its earliest days ; and though, for the most part, composed in the form of poetical narratives, much valuable information respecting the Aryan advent and progress in India, has been extracted from their pages by the industry and research of some of our most celebrated philologists.

The Sanskrit ceased to be a living language 400 B.C. ; but we know that it was spoken as far south as the mouth of the Indus in the time of Solomon, 1000 B.C. The fleet of Tarshish, together with the navy of Hiram, we are told, came every three years, bringing gold and silver, *ivory*, *apes*, and *peacocks*. The same navy stationed on the shores of the Red Sea fetched *gold*

tations against enemies. Besides all these, there are the Upavedas, Vedangas, and Upangas, which form a sort of expository literature, and are sometimes reckoned a fifth Veda. The time at which the Vedic hymns were composed, according to Dr. Haug, extends from 1400 to 2000 B.C. Some of them he considers still older. See the 'Artaveya Brahmana of the Rig-veda,' edited and translated by Martin Haug, Ph. D. Bombay, 1863.

from *Ophir*, and great plenty of *almug trees*, and precious stones (1 Kings ix. 26; x. 11, 22). The names for *apes*, *peacocks*, *ivory*, and *almug trees*, are foreign words in Hebrew. They were Sanskrit. *Alum* is sandelwood, which is indigenous to the coast of Malabar only, and one of its names there in Sanskrit, is *valguka*. *Valgu(ka)* has been corrupted by Jewish and Phœnician merchants into *alum*, which in Hebrew was further changed into *almug*. *Ophir*, therefore, was India, and Sanskrit was spoken there, not only in the days of Solomon, but when the Book of Job, in which we find mention of the gold of *Ophir*, was written.*

The Sanskrit, thus preserved in the venerable Vedas, identifies the Brahman and his "twice-born" brethren with the European and Persian, and proves them all to be scions of the same family, descendants of a common ancestor. From the hoary leaves of those ancient records, we discover that the countries of which the Brahmans

* Lect. on Science of Lang., p. 190. Lassen's 'Indische Alterthumskunde,' vol. i. p. 538.

obtained possession were, at the time of their invasion, inhabited by barbarous races of men, who are sometimes represented as little superior to the monkey tribe, sometimes as uncouth giants, and sometimes as useful assistants or submissive servants. By means, also, of the series of the princes of the sun and moon, who were stated to have reigned over different parts of India, an approach has been made to fix the date of their establishment in that country. Sir William Jones, from the list of kings extracted from the Puranas, has traced the foundation of their rule to about 3800 years before his time,* which would bring it to the age of Abraham. Colonel Tod has gone further than any of his predecessors in correcting and arranging the list of Indian dynasties; and he shows that the Hindoos themselves establish the birthplace of their nation towards the west, and he places their entry into India proper at about 2256 years before the Christian era,† which was near the time of the

* 'Asiatic Researches,' vol. ii. p. 145.

† 'Annals and Antiquities of Rajasthan.'

dispersion. Some allowances must be made in calculations of this nature; and therefore, on the whole, we are justified in concluding that the Indian record brings the epoch of an organized community of Brahmanic Aryans in that country, to a date consistent with an immigration of the sons of Japhet after the dispersion at Shinar.

The Brahmans, and the other "twice-born" races, never obtained the exclusive possession of their adopted country; but by superiority of intellect and vigour they appear to have gained, and never to have lost, ascendancy over the aborigines, who have ever since yielded to their influence, or been coerced to submit themselves to their sway. Long ages have swept over them, but the Brahman and his privileged brethren have undergone no material physical change. The system of caste has prevented the intermarriage of the dominant race with the humbled aborigines, or, where such admixture of blood has taken place, the offspring has been proscribed and degraded; and thus they remain Caucasian, though by the influence of climate, they are of a

darker complexion * than the Caucasians of the west. The aborigines are the Bhotiya, in the northern, and the Tamulians, in the southern, parts of India, who retain the physical peculiarities which distinguish them from their Caucasian masters.

Mr. B. H. Hodgson, in the *Journal of the Asiatic Society* (1849, p. 710), has furnished us with a vivid sketch of the distinguishing characteristics of the Aryan and the aboriginal inhabitants of the Dekhan. He says, "A practical eye will distinguish at a glance between the Aryan and Tamulian style of features and form,—a practised pen will readily make the distinction felt,—but to perceive and make others perceive, by pen or pencil, the physical traits that separate each group from each other group, would be a task indeed! In the Aryan form there is height, symmetry, lightness, and flexibility; in the Aryan face an oval contour with ample forehead and moderate jaws and mouth, a round chin perpendicular with the forehead, a regular set of dis-

* *Phys. Hist. of Mankind*, vol. iv. p. 248.

tinct and fine features: a well-raised and unexpanded nose with elliptic nares; a well-sized and freely-opened eye, running directly across the face; no want of eyebrows, eyelash, or beard—and lastly, a clear brunette complexion, often not darker than that of the most southern Europeans.

“In the Tamulian form, on the contrary, less height, less symmetry, more dumpiness and flesh; in the Tamulian face, a somewhat lozenge contour, caused by the large cheek-bones; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin as by excess of jaws and mouth; a larger proportion of face to head, and less roundness in the latter; a broader flatter face, with features less symmetrical, but perhaps more expression, at least of individuality; a shorter, wider nose, often clubbed at the end, and furnished with round nostrils; eyes less, and less fully opened, and less evenly crossing the face by their line of aperture; ears larger; lips thicker; beard deficient; colour brunette as in the last, but darker on the whole, and, as in it, various. Such is the

general description of the Indian Aryans and Turanians."

Mr. Hodgson further states, that the stamp impressed on all these aborigines of India is the Mongolian. "Look steadfastly at any man of an aboriginal race (a ubiquitous Dhanger, for instance), and *say if a Mongol origin is not palpably inscribed on his face.*"

These aborigines, collectively denominated Nishadas, are thus distinguishable from the high-caste Hindoos, not only by their physical form and features, but also by their language, which, though furnished with a sprinkling of Brahman words, is, in the grammatical structure, decidedly Turanian. Everything is consistent with the fact of the inferior having been an aboriginal race, and spread over the whole of India before the invasion of the Aryans from the west. The Dekhan is occupied entirely by the Tamulic Nishadas, with only a late and small sprinkling of Brahmanic blood; and though the civilization is Brahmanic, the grammar of their language has resisted and maintained its inde-

pendence. They are also to be traced in the west of Hindostan, along the Indus, and again, on the north-east, along the Ganges. It thus appears that the stratum of native population was broken up by the Japhetic invaders, and, as might have been expected, they were absorbed in the centre, scattered towards the east and west, and pressed violently together in the south. In this position, these aboriginal Mongols have stood face to face with their invaders for nearly four thousand years, testifying to the present hour the distinction and persistency of race.

The sway of the Aryan was probably gained and perpetuated, as much by the moral influence of the contemplative Brahman priest over an inferior and superstitious race, as by the sword of the warrior class. The docile aborigines appear to have been generally adopted as willing dependents, and incorporated with the civilized community, but were always kept in a subordinate position. According to Dr. Windischmann, the earliest epoch of the Brahmanic philosophy exhibits the exact counterpart of the patriarchal

times as described in the Pentateuch, when peace was the rule and violence the exception. This, and the system of caste, may account for the exemption of the aborigines of India from the extermination or absorption that has generally attended the footsteps of the Western colonists. And thus it is that they have been preserved to the present day, as witnesses of the antiquity of their race, and examples of the great moral, as well as physical, influence of the Adamite.

Thus the Vedas bring the Caucasian Brahman to India about the time the Bible record sends forth the Caucasian Japhetite from Shinar. His Sanskrit speech, represented in the present day by the Hindostani, Mahratta, and Bengali, binds him in blood to all the other members of the Caucasian race, and proves his title to be an Adamite. The same Vedas testify that the immigrants from the west encountered and subjected an aboriginal race; which is confirmed by the continued existence in Hindostan of an inferior people, whose lineaments and lan-

guage pronounce them to be of Mongolian origin. Mongols were therefore, without doubt, the inhabitants of that country before the dispersion from Shinar; and if so, it is equally clear that they could not have been descendants of Noah or of Adam, the progenitors of their invaders. Their pedigree must flow from a source higher up the stream of time than the date of Adam's birth. If the Bible speaks truly, it is impossible that they could have derived their origin from the Adam of Genesis; for all the Adamites, except Noah's family, perished in the Flood; and it is inconceivable that the invaders and invaded of Hindostan should have originated in Noah, more especially as their languages do not belong to the same family, and the former must have entered India soon after the dispersion.

When the European and Indian civilizations are compared, they present a striking contrast. In the one, all is energy and expansion, in the other, all is still and exclusive. The one indicates the presence of an active and practical

spirit; the other, of a meditative and theoretical turn of mind. So great a diversity between the results of civilization by members of the same family, and issuing from the same home, may, at first sight, appear strange and inconsistent; but a little consideration explains the cause, and traces it to the influence of the external conditions in which each of these bands of colonists have been placed. Civilization is well known to be dependent upon the combined effects of external nature and mind, when brought into contact; and it is measured by the influence which each of them exercises on the other. Where the laws of nature strongly predominate, and subordinate the laws of mind, there civilization is low and comparatively stationary. Where, on the other hand, the mental energies are active, and triumph over the external world, there civilization is highly progressive, and fruitful in results.*

In Eastern tropical climes, the powers of nature

* Buckle's 'History of Civilization in England,' Gen. Introd. c. ii.

are more imposing and influential than in Europe, where they are comparatively feeble and weak. In India, the presence and devastations of wild and noxious animals, the ravages of hurricanes, tempests, and earthquakes, the lofty mountains and burning plains, exuberant soil and mighty rivers, exercise an intimidating power on the mind of man, and affect its tone and character. These imposing aspects of nature inspire fear and reverence, stimulate the imagination, and, encouraging superstition, diminish true knowledge, or render it barren of practical results. The literature of India, even in its best days, evidences the uncontrolled ascendancy of the imagination. Grammar, law, history, mathematics, medicine, geography, and metaphysics, the early acquirements of the Aryan settlers, are all wrapped up in the poems and hymns of the Vedas, proving the early intoxication of the Indian mind. This reveals the inward life of the meditative Hindoo, and explains his backwardness in applying the mental powers to modify the laws of matter, and advance civiliza-

tion. He has become the slave, instead of being the master of nature.

In Europe, on the other hand, nature presents a less imposing aspect. Everything is on a moderate and less exciting plan than in Southern Asia. The region is colder, the soil less exuberant — tempests, hurricanes, earthquakes, and other physical phenomena, are rare, or comparatively feeble ; nature is in all respects less impulsive and influential. Man therefore, in these regions, more readily discarded the superstitions suggested by nature to his imagination, and he has succeeded in subordinating her energies to his will ; and, by analysing and combining her elements, he compels them to administer to his well-being, and to become subservient to the promotion of the useful in civilized life. The issue of this struggle between mind and matter is to be seen in the manufactories of all descriptions throughout our European continent, where we behold nature chained down, and yielding up her powers to the service of humanity. The subjugation also,

and improvement of the unfruitful soil by the progress of agricultural science, the expulsion of the elements injurious to human health and life by sanitary expedients, the expansion of the physical sciences, and their application to the increase and more equal diffusion of the comforts of life, are all of them instances of the advancing triumphs of the European mind over the laws of nature. Increasing and multiplying with accelerated speed, the useful arts of civilized life, which have been realized by the European colonists, are extended to the abodes of their Eastern brethren, to aid them in the subjugation of nature, emancipating their minds from the thralldom of superstition, and, let us hope, unsealing their eyes to behold the God of their forefathers, and the Saviour of all the nations of the world.

Still further to the east, we find a vast district which, like India, was, at one time, peopled by emigrants from the west, who invaded and dispossessed the native or aboriginal races—we mean the extensive empire of China. These must be

noticed and accounted for before we turn to the western Japhetites. The region inhabited by the Chinese was the south-eastern portion of the great Asiatic continent, which is known to have been peopled by the races that now inhabit it from the west. Like all semi-barbarous nations, they lay claim to an unfathomable antiquity; but the real antiquity of Chinese history is allowed, by those best informed on the subject, to reach as far back as most other national records of the ancient world. It appears from their muniments, that the contemporary archives of Chinese history commence with Confucius, about five centuries and a half before the Christian era. The history of earlier times is discovered from oral tradition. Prichard, after reviewing the authorities on the subject of the antiquity of China, observes, " that there is a nearly uniform consent among the best-informed students of Chinese literature, favourable to the authenticity of Chinese history, as far back as twenty-two or twenty-three centuries before the Christian era. This must be considered as implying merely the real existence of the person-

ages whose names have been handed down, and the reality of the principal events recorded." * This conclusion is sanctioned by the authority, not only of old writers, but of later writers of the soundest judgment and great critical sagacity, such as Abel Rémusat, Klaproth, and Professor Neumann. The latter fixes the date of the commencement of Chinese history at two thousand three hundred and fifty-seven years before Christ.† Abel Rémusat says that it goes back *with certainty* to the twenty-second century before our era, and that reliable traditions allow us to date its commencement four centuries earlier, in the year 2637 B.C.‡ Before that time, an aboriginal race, described as savages, abject as the Bushman or Australian of the present day, inhabited the land; and their representatives are still to be found in the mountains and forests which extend throughout the wide domains of the Celestial empire.

According to Prichard, the present Chinese

* The Phys. Hist. of Mankind, vol. iv. 477.

† Coup d'Œil Hist. Nouv. Journ. Asiat., tom. xiv. p. 50.

‡ 'Mélanges Historiques, tom. 1. p.66

race descended from the north-western mountains upwards of four thousand years ago ; and they point to the countries beyond their western frontier as the cradle of mankind, and the abodes of gods and heroes. Their civilization, like their language, has been retained in a wonderfully unaltered state. If their ancestors emigrated from the west upwards of four thousand years ago, it is plain that they did not issue from the same home as the European, the Persian, and the Hindoo. In race, in language, in mental and moral qualities, and in all their social and political institutions, they are, and always have been, essentially different from the Indo-Europeans. The chord that vibrates through every tongue between the Atlantic in the west and the Ganges in the east, finds no response in any of the four hundred millions of subjects of the Chinese empire ; and no ethnologist, or comparative philologist, could entertain the question of a possibility of an amalgamation of the ancestors of these two races within the last four or five thousand years. It has been abundantly proved that a unity of origin, if such

an occurrence ever took place, must be dated ages before that time.

Here, again, the Bible narrative lights up the obscurity that rests on the early history of mankind, and affords us a glimpse of prehistorical events connected with the ancient inhabitants of Asia. We are told of Cain, the first-born of Adam, whose descendants are recorded to have been the earliest inventors of some of the most essential of the arts of civilized life, having made a settlement eastward of Eden, in the land of Nod, and that he built a city there at an early period of the Adamic history ; from which it may be fairly inferred, that he became the chief of a community composed of people of a different race and blood, to whom he and his descendants imparted a knowledge of the arts of civilized life which they have ever since retained. In the seventh generation, Tubal Cain became the instructor in the art of metallurgy, which implies instruction in many of the other useful inventions that contribute to the increase of the enjoyments and luxuries of human life ; and at the same time, another

of his descendants, Jabal, is recorded to have been the father, which in patriarchal times means the chieftain, of tribes of pastoral nomads, who are described in Genesis as "those that dwell in tents and have cattle."

Time, place, and circumstance, all combine to assure us that, in this short narrative, we have the fountain-head and source of the history of the civilization of the Chinese and other nations and tribes of High Asia. The date of the Chinese emigration from the west, which their records fix as having taken place between four and five thousand years ago, corresponds closely to the Mosaic date of the Cainite civilization of the primitive inhabitants of the land of Nod, which would have occurred about five hundred years before that event. Under the influence of their newly acquired knowledge, these tribes would instinctively spread themselves eastward, seeking a better home, until they descended from the cold inhospitable high table-land of Mongolia to the fair and fertile valleys and plains which now constitute the territories of China. The subjects of Jabal are repre-

sented by the great nomadic tribes, who, from time immemorial, have pitched their tents, and pastured their flocks throughout the central and northern regions of Asia.

The peculiar moral characteristics of the Chinese race confirm this identification of the origin of their civilization. A changeless uniformity of character, and of social and domestic institutions, has been the distinguishing mark of this remarkable people from the earliest known hour of their existence ; and the circumstance of their vast numbers and wide extent of territory—comprising, as they do, one-third of all the inhabitants of the world—is satisfactory to show that the cause is traceable to an inherent principle or instinct of their nature. The characteristic feature of their civilization, according to Professor Neumann, is that it has no history, that is to say, it presents no symptoms of progress or change. “As the armed Pallas leaped at once from the head of Jupiter, so the wisdom and mental culture of China displays itself completely developed at the origin of the nation. It has

maintained a character unchangeable by the lapse of ages, and in the midst of all the convulsions which the empire has undergone. The wisdom of Yao and Shun has survived twenty-six dynasties, which have reigned through a period of four thousand years; and it has been strong enough to resist all the revolutionary attempts of emperors and of conquerors greedy of innovation, and even the zeal for conversion which animated heretofore the preachers of Buddhism, as it has hitherto resisted the pious and ardent efforts of Christian missionaries. The art of the legislator has consisted not only in the perfecting of the laws, but in inspiring the Chinese people with a persisting conviction of their own superiority, and that the barbarous nations, before they can be worthy of the name of men, must learn to be Chinese. They disdain to change the laws of their ancestors consecrated by the veneration of antiquity; for China was a civilized country at an era, when in the West there was not yet a state organized for the security of its members."

The testimony of M. Huc, whose long resi-

dence among the Chinese renders his observations valuable, is to the same effect. He says :—" Chinese civilization originates in an antiquity so remote, that we vainly endeavour to discover its commencement. There are no traces of infancy among this people : this is a peculiar fact respecting China. We are accustomed, in the history of nations, to find some well-defined point of departure ; and the historic documents, traditions, and monuments that remain to us, generally permit us to follow, almost step by step, the progress of civilization,—to be present at its birth, to watch its development, its onward march, and, in many cases, its subsequent decay and fall ; but it is not thus with the Chinese. They seem to have been always living in the same stage of advancement as in the present day ; and the data of antiquity are such as to confirm that opinion."*

This incapacity to change leads to the conclusion that they were the *instructed*, and incapable of being the *instructors*, either of themselves or others, in the civilization which they have ac-

* 'The Chinese Empire,' by M. Huc, p. 434.

quired. All their improvements must have come from without; and when the external element was removed or excluded, as it has been for thousands of years, what they had learned became petrified, so far as moral progress was concerned. Their remarkable talent for imitation and improvement of mechanical productions is a mere animal instinct, inasmuch as its exercise has done nothing to elevate the Chinese mind above the level it had attained before they first entered China. A Deity is, in their estimation, superfluous; and no religious sentiment exists in the national mind. Their creed is, that nature is ruled by the vices and virtues of men; their morality is measured by the standard of utility alone; and even in their primitive legends and myths, they appear to be the same plodding utilitarians they now are. Everything, in short, tends to show that the origin of their civilization, such as it is, is consistent with that which appears to us to be assigned to it by the record of the Cainite and his godless progress, which is preserved in the Book of Genesis.

Turn now from Asia and its inhabitants to the Japhetite emigrants, who from their common home went forth to the west, on the same mission that impelled their Brahman brothers to the east. Here we have no ancient records to guide our inquiries, no Vedas, preserved with pious care, to dispel the gloom of the remote past, and no recognizable aborigines to declare the position and identify the race of their forefathers. The once formidable and widely extended Celt, on whose lineage so much learning has been expended, was long supposed to be the aboriginal of the west of Europe; but by his language he has been traced back and restored to his eastern origin, and was probably carried into Europe on the first wave of emigration. It may be, that he became a denizen of this continent as early as the second stone-period. But the land was not, as is generally supposed, an uninhabited solitude when the Japhetite entered it. Evidence to establish the existence of aboriginal races is abundant. We have them in the descendants of the Post-pliocene hunters of the first stone-period, and of the in-

habitants of the ossiferous caves in various parts of Europe. They, or their forefathers, dwelt in the pine forests on the shores of the Baltic, or were the tenants of the pile-habitations on the lakes of Switzerland. There is evidence of their existence in the Turanian speech of the Iberians of the Basque provinces, at the extreme edge of Europe, their last retreat from the encroaching Caucasian. And, according to Prichard, there always existed in the Celtic countries a lower caste or tribe, deprived of all civil rights, and looked upon as mere serfs and slaves.* These were, no doubt,

* That the ancient Irish Celts possessed slaves, which (for the most part) they bought and sold at a certain price, will admit of no question,—the fact is recognized in their old canons. The slaves were called “Betages,” which corresponded to the English “Villeins,” and are to be distinguished from tenants, who were not obliged to perform servile duties. They were, no doubt, the representatives of the aborigines, who were the occupants of the land before the Celtic emigration, and reduced to subjection by the superior race. *Vide* Ware’s ‘Antiquities of Ireland,’ vol. ii. pp. 156-158. The Teutonic spirit of liberty and equality, which swept the Celts before it in its progress, at a later period, from the east, has long since obliterated all these social distinctions, and has absorbed in Caucasian blood the last vestiges of the European aborigines.

aborigines, who were subjected by the Celts, and incorporated into their community, as the natives of India were taken into the service and became subjects of the Brahmans.

That an aboriginal population inhabited Europe before the advent of the Caucasian Japhetites, who now possess the land, may therefore be considered to be a well-established and undoubted fact; and that they have long ceased to exist as a distinctive race, is equally certain. As the Red Man of America is disappearing before the spreading waves of Anglo-Saxon civilization, so the aboriginal of the Old World melted away from the presence of the civilizing Caucasian. Absorption, by admixture of blood, may have done something, perhaps much, to produce the effect; but where the dominant race was, in all probability, inferior in numbers, less justifiable means were, no doubt, brought into operation, to wipe the weaker races out of the land, and transfer the possession to their superiors. No moral considerations restrained the ruthless sons of Japhet in their work of replenishing the earth. The

claims of humanity were trampled down; the evil inclinations of the Adamites dropped poison as they progressed, and their civilization has spread its goodly branches over the graves of those they came to civilize. Such have been the results of the fall of the Adamite from his high estate. His destiny was, and is, to replenish the earth; but the curse that went forth with him from Eden, has accompanied the footsteps of his progeny to the uttermost parts of the globe.

The iron age had commenced in Northern Europe before the invasion of Julius Cæsar. Iron was at that time used by the ancient Britons for coin, and probably also for the scythes which are stated to have been attached to their chariot wheels; and magnificent beech-forests, the vegetation that was contemporaneous with the iron age in Denmark, were flourishing at the same period in that country. The bronze age which preceded had commenced, not only long before that time, but before the days of Homer, 900 B.C. Frequent mention is made in the Iliad of tin (*κασσιτερος*), a principal ingredient of bronze,

which Pliny states was fabled to be imported from some islands in the Atlantic Sea, most probably the British islands; and there is no doubt but that the Phœnicians obtained the tin, which they sold to the Greeks, from Britain, called by them the Cassiterides. Thus the bronze age, which, judging by the great number and gradually improving variety of its manufactured articles, must have been very protracted, commenced, and was current in the north of Europe one thousand years, at the least, before the Christian era; and the Eastern emigrants who brought with them the science of metallurgy, must have settled in our islands, and in Gaul, long before that time, which brings that event sufficiently near to the Scripture date of the dispersion, to exclude the possibility of the ancestors of the savages of the first, or even of those of the second, stone-period, having migrated from Asia before them.

The descendants of Noah, though few in number, were, at the time of the dispersion, which was about 2250 B.C., in an advanced stage of civilization. The Bible so describes them; and their languages, which comprised words expressive

of refined domestic and political relationships, and evinced a knowledge of the laws of nature and art that betokened an advanced state of society before their separation, confirm the fact. Those of them who emigrated to the East have left written records which demonstrate a marked proficiency in useful knowledge, and a considerable extent of moral and physical powers ; and these have maintained their superiority ever since. Could those of the same blood, and reared in the same school, who left their home to journey westward about the same time that their brethren departed to the east, have sunk to the level of the savage contemporaries of the extinct mammalia of the Post-Pliocene; or to that of the tenants of the European ossiferous caves, or even of the Swiss pile-habitations? The gradual improvements which are evidenced in the uncivilized inhabitants of Western Europe as time advanced up the successive eras of the stone, bronze, and iron ages, are the best proofs that they were not the products of a process of degradation ; but that any changes which then occurred in the scale of humanity were in an opposite direction. The coarsely-chipped flint

implements of the far-distant and long-protracted fluviatile drift period, succeeded by the more varied and highly-finished bone weapons of the cave period, and these again, by the ground and polished implements of the Danish and Swiss hunters and fishers, and these again, by the bronze and iron implements of the later ages,—all show a progress of humanity down the stream of time, from the earlier to the less remote, which is wholly irreconcilable with a degenerate descent of the early European savage from the sons of Noah.

Any attempt to force these well-established phenomena into consistency with the theory of a descent of all the races of men by degradation from Noah must end in failure. Arguments to that effect would require us, either to abandon altogether the chronology of the Bible, and relegate its teachings to the domains of unreal legend, or to discard the well-sifted testimony of the circumstances of primeval man, collected by the philosopher from the various fields of scientific research. On the other hand, to render the Scripture record of Adam's creation consistent with scientific facts, we have only to read it as a description of the

creation of a human being of a superior race among pre-existing inferior races of mankind. Once assured that such a construction is admissible, and all the ethnological difficulties, so far as Scripture is concerned, will disappear. The various races of mankind fall into their natural places, and the philosopher may pursue his inquiries about primeval man without restraint, and declare, without fear of reproach, that the extinct savages of Europe, and the living savages and semi-civilized races in the rest of the world, may be recognized as descendants, not of Adam or of Noah, but of ancestors who were created long before the divine utterance, "Let us make Adam in our own image, after our likeness."

There are good reasons for fixing the time of the advent of the Eastern colonists to the northern parts of Europe at the close of the stone, and the commencement of the bronze, age in these districts, when the use of metals was introduced by a civilized race from the East, who invaded and partially replaced the primitive inhabitants. The people who dwelt in the Danish islands during the stone period, so far as the contents of the

Kjökkenmöddings and peat deposits testify, had no knowledge of pastoral or agricultural pursuits. No traces of cereals or of domesticated animals have been found. But in the bronze era there is evidence of both, in the presence of grain, and domestic oxen, pigs, and sheep. Civilization had commenced, and it came from the East ; for while it appears clearly to have been the custom of the stone period to bury their dead, it is equally clear that it was the custom of the succeeding bronze epoch to burn them, and collect their ashes into funeral urns, which is an undoubted Eastern custom, and indicates that the people who introduced it were of Eastern origin.

Again, the early bronze knives and sword handles were remarkably small, indicating that, like the Hindoos, even of the present day, the hands of the race of men who fabricated and used them must have been very small. Some interesting objects, supplied by the old Danish battle-fields, confirm this relationship between the bronze era and the arrival of the Eastern colonists in Northern Europe. Besides dice of the common shape, some others have been discovered of elon-

gated and cylindrical forms, which are to be found still in use in some parts of India. Some of the spear-heads, also, had nails driven into them apparently without purpose; but the same thing has been observed in some spears from India; and it has been ascertained that it is usual to insert a nail for every enemy that is slain. These analogous circumstances supply a bond of union between the early colonists of Europe and India, and identify their present inhabitants as members of the same family, though separated from each other by continents and centuries,—thus confirming the inferences derived from their languages and physical conformation.

The history of Central Europe in the early ages of the Japhetic colonization is hidden from our eyes. When we emerge from the mist, we find ourselves in the iron age, in the presence of the Celt and the Teuton contending with each other for the possession of the soil of the country, and pressing into the more civilized regions of the south: the aborigines had then disappeared; and many a bloody battle has been fought by their

successors over their graves, before that the nations of Europe have subsided into what are now their respective territories. But the knowledge of the arts and sciences, increasing the dominion of man over the natural elements, and rendering them subservient to the increase of the conveniences of civilized life, has never ceased to advance, and is still advancing with accelerated speed, more especially since the mild influences of the religion of the second Adam have operated on the Japhetic descendants of the first Adam. The observing mind can now discern what was the true mission of the Caucasian Adamite, and the extent of his shortcomings.

The strong arm and determined spirit of the Japhetite have done much. Civilization is expanding ; but before the true civilization of the world is complete, the earth must be filled with the knowledge of the Lord, as the waters cover the sea ; and the Caucasian, after the struggle of four thousand years, does not occupy more than the one-fifth part of the habitable globe,* and

* According to the latest calculations of the population of

does not number more than the one-fifth of its entire population—of which, again, a very small proportion can be reckoned as believers in the true God, and the Saviour of mankind. We thus perceive what is yet to be done for the fulfilment of God's will with regard to the whole human race; and in the outcast and homeless Shemite, that living link between the past and the future, the eye of faith may recognize, by the light of prophecy, the divine instrument that is to realize for mankind the blessings that are to result from the union of true religion and enlightened civilization,—the golden age of the poet, the dream of the philosopher, the hope of the Christian, and the fulfilment of all the prophets' inspiration.

Thus, while the facts of science authenticate the Scripture record as true, the Scripture record explains the otherwise inexplicable facts of science. By comparative philology, with the

the earth, Europe contains 272 millions, Asia 720 millions, America 200 millions, Africa 89 millions, and Polynesia 2 millions, making a grand total of 1283 millions of inhabitants.

assistance of the Brahmanic Vedas, and without the aid of Scripture, it has been ascertained and established with certainty that commands assent, that about four thousand years ago a band of emigrants left their native home in Asia, and established a settlement in Hindostan among the aboriginal inhabitants of that country, whose descendants are of the Mongolian type, and language of the Turanian stock. These emigrants are represented by the Hindoos of caste, whose early history is to be traced in the Sanskrit of the ancient Vedas, which binds the Caucasian Brahman of India to the Caucasian inhabitants of Southern Asia, Europe, Arabia, and Egypt, as members of one family, the issue of a common ancestor.

Again, without resorting to Scripture, the comparative philologist has, in like manner, traced other emigrants from the same home, members of the Caucasian race, and speaking the same family of languages, into Europe, which they now occupy almost exclusively. They too encountered aboriginal inhabitants of

a lower type of humanity, who have disappeared before the advance of civilization, and left the land in the possession of their invaders.

In like manner, we have traced a third (the Shemite), and, to some extent, a fourth (the Hamite) band of emigrants of the same race, and speaking languages kindred in their nature to those of the Indo-European family, into Assyria, Palestine, Egypt, and the southern shores of the Mediterranean, where they have ever since remained.

The obvious conclusion from these facts is, that at some time previous to these migrations, a people speaking a language of a superior and completed structure, broke up their society, and, under some strong impulse, poured out in different directions, and gradually established themselves in all the lands now inhabited by the Caucasian race. Their territories extend from the Atlantic to the Ganges, from Iceland to Ceylon,—and are bordered on the north and east by the Asiatic Mongols, and on the south by the Negro tribes of Central Africa. They present all the appearances of a later race, expanding itself between,

and into, the territories of two pre-existing neighbouring races, and forcibly appropriating the room required for its increasing population. These facts have been established, as we have already observed, by scientific inquiry and research, without the aid of the Mosaic record. And now we have to ask, what is the testimony of that venerable witness of the transactions of those ancient days, which supplies us with the history of the rise and progress of the family of Adam ?

It tells us that, about six thousand years ago, Adam and Eve were created; and from them descended Noah, in the tenth generation, who, after the Flood, was left with a family of eight persons, the sole representatives of their race. In the third generation after that event, this family, with their descendants, sought to establish themselves in a strong confederation, on the plains of Shinar, in Asia Minor, where, by divine interposition, their language was confounded,—to carry into effect the divine purpose of dissolving their bond of union, and scattering

them abroad on the face of the earth. Under the divine impulse, they departed from their common home into other lands. The language that was then and there confounded, was the original language which they had inherited from their ancestor Adam, who had then been dead about eight hundred years, but who had lived long enough to have conversed with the father of Noah. This language was extinguished when the other languages which the scattered tribes bore away with them to their new settlements came mysteriously into existence. These languages would naturally retain the impress of the original language, though it was confounded so that the speakers "could not understand each other's speech;" and we find that, to the present hour, an unmistakable resemblance pervades the dialects of the Caucasian race, that does not extend to any other languages in the world.

Thus, by the independent testimony of comparative philology, analysing the structure of languages, we have the Mosaic account of the confusion of tongues, and the consequent dis-

persion, fully authenticated. The Caucasians, after thousands of years, have, by their dialects, been identified as members of the family of Noah, and the descendants of Adam and Eve; and the same evidence negatives conclusively any blood-relationship between them and the neighbouring Mongol or Negro. We know that the European, the Persian, and the Hindoo are sons of Japhet; and that the nomad Arab and the homeless Jew are the children of Shem. And we know, with equal certainty, that neither Mongol nor Negro, nor any of their forefathers, stood on the plains of Shinar. The Mongol was a Mongol when the Brahmanic Aryas entered India, as the Mongolian aspect and languages of the descendants of the aborigines testify; and the Negro was a Negro more than 3300 years ago, as his descendant, after that lapse of time, is a Negro still. We have no reason to suppose that the Negro depicted in the Egyptian monuments ever had any ancestor that was not a Negro. On the contrary, the persistency of the race for upwards of thirty centuries is satisfactory evidence to show,

that no such change, as would have converted the Caucasian into a Negro, took place in the seven hundred years that intervened between the dispersion and the date of the Egyptian monuments.

The evidence derived from language, when considered in connection with the Scripture chronology, is conclusive on the question of the paternity of the Mongol or Negro races being wholly different from Adam. For if the Mongol (and the same observation applies to the Negro) was a descendant of Adam, he must be a descendant of Noah, as all *the Adamites*, except Noah's family, were destroyed by the Flood; and it is a conceded fact, that neither the Chinese monosyllabism, nor the agglutinative languages of the other Mongols, could have originated after the dispersion. Max Müller, who upholds *the possibility* of a common origin of languages, while he admits the failure to prove it, observes—"They (the Turanian dialects) share in none of the features which distinguish the Aryan and Semitic types, and the first point which we can establish with regard to them is, that at no time, *after the*

first separation of the Aryan and Semitic types, (the dispersion), can they have formed part of these two historical developments of languages."* Bunsen also states, that "the Chinese now appears only as the most ancient of antediluvian or ante-Noachian monuments of speech. The origin of Turanism, as well as of Khamism, belongs to the primordial epoch. None of these nations consequently possess a tradition about the Flood, whereas both the Iranians (Japhetites) and Shemites have."† The Turanian languages, therefore, must have originated before the Flood, and must have been spoken by non-Adamites; because, if spoken by Adamites, they must have perished with them in the Flood. The existence, therefore, of non-Adamites is an established fact. This conclusion is inevitable, unless we are prepared to pronounce the first principles of comparative philology, and the sacred records of Moses, to be false witnesses and deceitful guides. The integrity of Scripture can only be retained

* Outlines of Phil. of Hist., vol. i. p. 476.

† Ibid., vol. ii. pp. 120, 121.

by ascribing to the races who spoke the Turanian stock of languages, a lineage distinct from that of Adam, and which was not interrupted by the catastrophe of the Flood.

These principles mould into consistency all that Scripture has declared, and ethnology has established, of the lineage of Adam's race. In no other way can the two testimonies be brought into harmony. The genealogy of Cain, and the history of the Cainite, are thus rendered intelligible and significant. We thus understand why, on his expulsion from his paternal home, he sought the protection of the Almighty,—how it was that he built a city in the days of his first-born, Enoch,* and how his posterity advanced the civilization of mankind by their institutions and useful inventions. Thus, also, we realize the prophetic benediction of Noah on his sons, Shem and Japheth. “Blessed be the Lord God of

* The existence of non-Adamites gets rid of the difficulty of accounting for the population of the earth without inter-marriages between brothers and sisters, which is repulsive to our natural instincts, and is forbidden by the law of God.

Shem"—the God of Israel—the God of the whole earth. "God shall enlarge Japheth, and he shall dwell in the tents of Shem;" for the Japhetite has not only expanded from Shinar into the occupation of Europe, Persia, and India, but is spreading into all the other lands of the earth, and has possession of the Holy Land, the tents of Shem. We can thus, and in no other way, account for the existence of the different races of men upon the earth, and the diversity of the stocks of languages, consistently with the Mosaic chronology, which has been crumbling away before the inexorable logic of ethnological and philological facts, when they came into collision with the alleged unity of all the races of men in Adam as their common progenitor. These principles also account for the existence of the aboriginal Mongolian in India at, and since, the time of the entry of the Japhetite into that country, of the Negro at the date of the Egyptian monuments, 700 years after the dispersion and 1500 B.C., and of those primeval inhabitants of the west of Europe who lived

in the Post-Pliocene era with the extinct mammals. We can thus, and not otherwise, understand how, in the days of Abraham, about 370 years after the Flood, there were nations warring with nations, and kings engaged in the subjugation of populations, of whom we have no pedigree or record beyond their names, the Rephaim, the Zuzims, the Emims, and the Horites. And, above all, we can thus explain how the creation of the first Adam was a step, though a broken one, in the great progress to a final consummation of humanity ; but which has been repaired, and is in process of full and manifest completion by the birth, death, and resurrection of the second Adam, who is to reopen the gates of Paradise, and give entrance again to the tree of life, with its monthly fruits and healing leaves, as revealed in the Apocalypse. Then, and not till then, shall "*the sons of the stranger* join themselves to the Lord, to serve him ;" and his " house shall be called a house of prayer *for all people.*"

CHAPTER IX.

THE HARMONY OF SCRIPTURE.

“ Fair is the book of Nature’s lines,
But fairer is the book of Grace.”

HAVING now established the harmony that exists between the record of Moses and the facts of the ethnologist, we may rest assured that the existence of a pre-Adamite race will not be found to be inconsistent with certain passages in the New Testament, which have been supposed to enunciate doctrines at variance with such a state of humanity. Narrow constructions of what has been written for our learning may confuse and embarrass for a time; but the great truths of creation and redemption must be consistent with all truth, and cannot contradict the conclusions

to which we have been led by severe and legitimate induction. Creation, and the creation of a man in God's image and likeness, are great mysteries; but a still greater mystery is the redemption and restoration of the fallen Adamite to all that he has lost. On this subject we cannot be wise above that which has been written. Dogmatism is, therefore, out of place in the discussion, and a submissive spirit will be our best guide to a right understanding of the truth.

It has been urged that the Apostle Paul has pronounced conclusively on the doctrine of the descent of all humanity from a single pair of ancestors, in his address to the Athenians on Mars Hill. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; *and hath made of one blood all nations of men for to dwell on all the face of the earth*, and hath determined the times appointed and the bounds of their habi-

tation. . . . For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also *his offspring*." It is remarkable that the word translated "blood" (*αἷματος*) is omitted in fourteen of the principal manuscripts, ranging from the fifth to the eighth century, including the Vatican and Alexandrian MSS., which are generally considered to be the most accurate; and it is found in the same number of ancient manuscripts, ranging from the fifth or sixth century to the eleventh, and which are also of high authority. If it be an interpolation, then St. Paul merely announces a vague and undefined unity, sufficient for his argument, and which was no more intended to be a dogmatic declaration of the unity of all humanity in Adam, than his subsequent flattering allusion to all of them being *the offspring of God*, was intended to convey more than that He was the author of life in general. In a figurative sense, we are all God's offspring; and in a figurative sense there is a unity among all the races of mankind on the earth; and in this sense it is that the Apostle has

used the language in question. But even supposing the word *aiuaros* not to be an interpolation, can we be sure that the expression "all nations of men" has a more extended meaning than the expression in Acts ii. 5, "every nation under heaven," or the expression of the same apostle in his Epistle to the Colossians (chap. 1, v. 23), "every creature which is under heaven," which are obviously to be limited to the nations or people more immediately connected with the Jews, and who were all of Adam's blood. Dean Alford, in his New Testament (vol. ii. pp. 180, 181), holds that the meaning is not "hath made of one blood," but "caused every nation (sprung) of one blood to dwell on all the face of the earth," which is consistent with the coexistence of nations of different blood.

But to suppose that the apostle intended by the expression "one blood," to derive all the races of mankind from the one pair of ancestors, would prove too much; for in another passage (1 Cor. xv. 39) he says, "there is *one flesh* of men, *another flesh* of beasts, another of fishes,

another of birds." Here the expression, "one flesh," is similar to the expression, "one blood," in his address to the Athenians; and if we are to give it the meaning suggested, we must hold that all the varieties of beasts on the earth were the issue of one pair of ancestors, and the same of fishes, and of birds. Dr. Pye Smith, who has written in support of the unity of mankind, anticipating that the progress of investigation might bring out such kinds and degrees of evidence as might eventually turn the scale in favour of the hypothesis that there are several races of mankind, each having originated in different pairs of ancestors, observes, "With regard to Acts xvii. 26, it cannot be proved that 'one blood' necessarily signifies descent from a common ancestry; for admitting a specific identity, though having proceeded from distinct foci of creation, both the physical and the mental characteristics would be the same in all essential qualities."* Thus, so far as this passage of the Scriptures is concerned, we have no reason to apprehend that the oracles

* 'Geology and Scripture,' p. 356, Bohn's ed. 1854.

of God have been committed by St. Paul to uphold a theory that fails when the hidden things of the past are brought to light.

The same apostle, in his exposition of the doctrine of justification by faith, in the fifth chapter of the Epistle to the Romans, thus sums up his argument:—"Wherefore as by *one man* sin entered into the world, and death by sin, and so death passed on all men, for that all have sinned. For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come," &c. This again has been put forward as an enunciation of the doctrine of the unity of all mankind in Adam. But that doctrine is not asserted or implied in this, or any other, passage of the Scriptures.

The Bible is the history of a particular race, the Adamite; his creation, his fall, his restoration to Paradise, are the theme of Holy Writ from Alpha to Omega; and while salvation is pro-

claimed to the heathen, it is proclaimed by faith in Christ, to be preached by Adamite missionaries. The first Adam was created in the likeness of his Creator, and placed in a position of which we can comprehend but little beyond its having been a state of purity, untainted by a sense of sin, and of immortality, contingent on obedience to the commandment of God not to eat of the tree of the knowledge of good and evil. Had he not fallen, he and his undying progeny would possibly have been to the non-Adamite world that surrounded him, what the second Adam and the sons of God will be to the heathen, when he comes with all his saints to Mount Sion. What Adam might have been the instrument of obtaining for the rest of mankind, had he been obedient to the divine command, has been more than regained by the death and resurrection of Jesus Christ. At his fall, we have the first promise of the Redeemer and restorer of the lost inheritance, in the person of the second Adam. Therefore it is, that the apostle refers to the sin of Adam and its immediate consequence,

death, as the primary cause of the redemption to life by the second Adam,—not death in general, which we know had reigned in the world before Adam, but death, the penalty incurred by him, and entailed on his otherwise immortal race.

There is no more difficulty in realizing the existence of a world of human beings without any knowledge of God before the creation of Adam, than there is in conceiving that millions of human beings have been ever since, and are, at this moment, living wholly ignorant of the name and nature of God, in a world on which the Sun of Righteousness has shined. If such had been the state of the earth before Adam, and that millions had passed away like the beasts that perish, before the breath of life was breathed into his nostrils, still it would be true, that by one man sin (the sin of Adam) entered into the world, and death by sin (the penalty of that sin), and so death passed upon all men. The apostle is alluding to the redemption of man by the second Adam, from the effects of the sin of the first Adam, and does not imply that no one had lived

or died before Adam. This does not limit the work of redemption in any direction. The Saviour redeemed Adam and his race, as the apostle states; but the redemption extends from the highest heaven to the lowest Hades,—from Abel, Enoch, and Noah, to “the spirits in prison,” who were not of Adam’s race. No pre-Adamite, or descendant of a pre-Adamite, is excluded by the apostle’s statement. The redemption of Adam’s race, who have incurred the penalty of his disobedience, does not prevent the redemption of those who have passed through the valley of the shadow of death unaffected by the transgression of Adam; and the real meaning of the apostle appears in the summing up of his argument, “For as by one man’s disobedience *many* were made sinners, so by the obedience of one shall *many* be made righteous.” A more extended meaning would propound the doctrine of universal salvation, that all that die in Adam shall live in Christ.

In like manner, the apostle, in the 15th chapter of the Epistle to the Corinthians, speaking of the resurrection of the body, says,—“For since

by man came death, by man came also the resurrection of the dead. For as in Adam all (in his nature) die, even so in Christ shall all (in his nature) be made alive." That is to say, the life forfeited by the fallen Adam has been redeemed by Jesus Christ ; the sum of the argument being, that what was lost by the first Adam has been restored by the second Adam. The penalty of death has been abolished, and the forfeited inheritance redeemed for Adam's race ; and all other races are admitted to the participation of the benefits purchased by the Saviour's blood. They will be found among the "four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air ;" all the creatures presented in the vision to St. Peter, when the prayer of Cornelius ascended up for a memorial before God. Redemption is no more dependent upon the lineal descent of all mankind from Adam, than it is dependent upon their lineal descent from Abraham, the father of the faithful. The promise of God to that patriarch, "In thee shall *all the families of the earth* be blessed," is

without limit; for the word which has been translated "families" is the same word that has been used in Gen. viii. 19, to designate the various kinds, or *species*, of the animals that went forth out of the Ark, and would properly include the various races or species of men on the earth, if such existed.

The title of the Negro, or any other non-Adamite, to salvation, is through the blood of Jesus; and it is in no way required, for his reception into the kingdom of God, that the blood of Adam should circulate in his veins; for "flesh and blood cannot enter into the kingdom of God." The wind bloweth where it listeth, and whence it cometh or whither it goeth none can tell. Should it reach the heart of a non-Adamite, can any one forbid water that he should not be baptized? When the Ethiopian eunuch, a sable son of Africa, believed from his heart that Jesus Christ was the Son of God, nothing hindered his baptism; and whether he was or was not a son of Adam after the flesh, was wholly immaterial, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian,

bond nor free, but Christ is all in all." Brotherhood after the flesh is a bond of union; but the true spirit of Christianity reveals to us, that the only brotherhood of all the races of mankind which can bear fruit, either here or hereafter, is the brotherhood in Christ; and the false and barren acknowledgment of a blood relationship with which the inferior races have been so cruelly mocked, and which has failed to save them from spiteful usage at the hands of the most civilized communities of the earth, must yield to the better title which has been purchased and laid up for them by the death and resurrection of the Saviour. There is nothing, therefore, in these, or in any other passages in the Scriptures, that is inconsistent with the existence of non-Adamites, or with their existence in connection with the great doctrines of justification and redemption.

In the same chapter of the Epistle to the Corinthians, we find Adam styled "*the first Adam*" and the "*the first man*;" but only in relation to Christ, who is, in the same passages, styled "*the last Adam*" and "*the second man*."

"*The first man, Adam*" (the word "man" is omitted from several manuscripts, including that of the Vatican), "was made a living soul; *the last Adam* was made a quickening spirit" (2 Cor. xv. 45). "The *first man* is of the earth, earthy; the *second man* is the Lord from heaven" (ib. 47). These passages cannot be construed as declaratory that Adam was the first created human being, either directly or by implication. He is designated the first Adam or man, only as contradistinguished from the "last Adam," or "the second man," and not in relation to the other items of the human family. Were they to be construed otherwise, the necessary results would be, that Adam was the first, and Christ the second, created man, or that Adam was the first, and Christ the last, of the human race,—neither of which propositions are true.*

The following testimony of the Christian philosopher, Dr. Pye Smith, is satisfactory to show,

* The foregoing, and some other passages in Scripture of a like nature, the reader will find fully discussed in 'The Genesis of the Earth and of Man,' Chap. II.

that in the opinion of one who adhered to a belief in the origination of all mankind from one pair of ancestors, there is no inconsistency between the doctrine of the existence of non-Adamites and the other leading doctrines of the Bible. He says,—“If the two first inhabitants of Eden were the progenitors, not of all human beings, but only of the race whence sprang the Hebrew family, still it would remain the fact, that all were formed by the immediate power of God, and all these circumstances, stated or implied in the Scriptures, would remain the same as to moral and practical purposes. Adam would be a ‘figure of Him that is to come,’ the Saviour of mankind; just as Melchizedek, or Moses, or Aaron, or David: the spiritual lesson would be the same. The sinful character of all the tribes of men, and the individuals composing them, would remain determined by the most abundant and painfully demonstrated proofs, in the history of all times and nations. The way and manner in which moral corruption has thus infected all men, under their several heads of

primeval ancestry, would be an inscrutable mystery, which it is now, but the need of divine mercy, and the duty to seek it, would be the same; the same necessity would exist of a Saviour, a redemption, and a renovation of the internal character by efficacious grace. That the Saviour was, in his human nature, a descendant of Adam, would not militate against his being a proper Redeemer for all races of mankind, any more than his being a descendant of Abraham, Judah, and David, at all diminishes his perfection to save us 'sinners of the Gentiles.' ”*

Scientific inquiry had not advanced sufficiently far to enable this profound Biblical scholar to recognize clearly that Adam could not have been the progenitor of all mankind. The geologist had not restored to view the long-buried primeval contemporaries of the extinct mammalia in the west of Europe; and the comparative philologist had not brought his science of language to bear upon the question of the possibility of retaining the Adam of Genesis as the

* 'Geology and Scripture,' p. 357, Bohn's ed. 1854.

first of mankind. It was not known in his days, as it is now known, that the priority of Adam in the procession of humanity was destructive of the Bible chronology, and converted the antediluvian record into a myth,—leaving Adam a mere name, without time, place, or circumstance to determine his identity. Nevertheless, this devout inquirer had caught glimpses of the physical truths that were beginning to dawn, sufficient to lead his cautious mind to disembarass the fair discussion of the question of the plurality of races, by taking away the reproach that such a doctrine would be inconsistent with divine revelation.

Thus, when the Scriptures are sifted, nothing appears that directly or impliedly warrants the position that Adam was the first of created human beings on the earth ; but there is much, as already shown, from which it may be inferred that on his entrance into the world, he was surrounded by other races of men, and had duties before him and his that were not altogether selfish. *Made in the image of God*, active progress was his nature, and active progress, even in his fallen state,

has ever been the characteristic of his race. These words, "made in the image of God," have a significance, when we regard Adam as entering into a world surrounded by human beings, requiring to be led from darkness into light, and from a savage into a civilized condition of life, which they have not, when we contemplate him and his family the sole occupants of the earth. The evil heart of the fallen Adamite may have led him to trample down, instead of raising up, his fellow-creatures; but the duty remained the same, and awaits its full performance by the second Adam.

We have now sketched out what appears to have been the order of events connected with the progressive existence of man on the earth. From time to time, since the completion and present geographical distribution of the now existing fauna and flora, and from different centres, different races of men have come into being. The power that at one time created one pair of human beings in, and adapted to, a particular part of the habitable globe, at another time created another pair at another place, and so on until the

great system of humanity was completed,—the Mongol in Central Asia, the Negro in Africa, the Australian and American Indian in their respective countries, and, in like manner, many others in their various localities, some existing, and some, probably, like the aboriginal savage of Europe, extinct, or nearly so. Having regard to the operation of the laws of nature in analogous circumstances, we are warranted in assuming, that of the various races, the inferior were the earliest in the procession of life, and that the highest type of human organization was the last. Hence, the Adam of Genesis, created near the head of the Persian Gulf about six thousand years ago, described as made in God's image, was the last item of the creation, and the first of the Caucasian race, which has spread itself throughout Europe and the other countries now occupied by that people, bearing with them their noble inflectional dialects, an inheritance from the ancestor who conversed with his Creator in the Garden of Eden.

There is a completeness and grandeur in the contemplation of Adam created in God's image,

the progenitor of the superior race, to take his place as the keystone of the ascending arch of creation and of humanity, that is not to be found when he is presented to us, as the father in the flesh of admittedly inferior races of mankind, more than double the number of his undoubted family, and dwindling downwards to savages approximating to the level of the brute. It is more accordant with the progressive energy that marks and distinguishes the true Caucasian, to trace him from the beginning, as we have been doing, first, by the light of scientific facts, and then by revelation, extending his race throughout the world, in a manner that proves that physical rise and progress is, and that degradation is not, and never has been, the law of his nature.

The doctrine that deduces the Australian, the Bushman, the Fuegian, the Hottentot, and the Negro, from the same stock that produced the European, the Arab, the Brahman, and the Jew, has all the vices of the Lamarckian and Darwinian theories of the production of species, without any of their plausibilities. Those philoso-

phers account for the progress of creation by development or natural selection, and require us to admit, what cannot be proved, that there have been natural transitions from one species of animal to another. In like manner, the advocates for the unity of mankind in Adam, to account for the degeneracy or retrocession of the races of men, require us to concede, what likewise has never been proved, a transition from the Caucasian to the Negro, and every other inferior race of man. The one, ignoring the Scriptural account of the creation by God, has sought to develop all orders of animals, including man, from the lowest item of vitality; the other, ignoring the teachings of science, seeks to develop all the races of men from one that came into the world six thousand years ago.

A Caucasian may become degenerate to the lowest degree; but where is the evidence that he, or his progeny, ever became a Negro or even a Mongol? And where is the instance of a Negro, or any other specimen of an inferior type of humanity, having been born of Caucasian

parents? And yet, if all mankind descended from a single pair of Caucasian ancestors, such a transition, or series of transitions and transmutations, must have taken place. Those who require us to admit changes to such an extent, have no right to call upon the Lamarckian and Darwinian theorists to produce an instance of the transitions that are requisite for the support of their theories.

The development philosophers meet with gaps in the march of being, which no ingenuity can bridge over, and find missing links in the great chain of cause and effect, of antecedent and consequent, which they are unable to supply. They do not recognize, as they might, the Creator standing in the way, the first step in a new procession of life, a first link in a new chain of being. They ignore his efficient presence, and seek to supply his place with unproved conjectures, based on the undefinable effects of unlimited eras of time. Those who uphold the doctrine of the unity of the human race in Adam make a similar demand upon our belief, and require us to sup-

plement the gap between the Caucasian and the Negro with an hypothesis, that though the experience of man cannot supply an instance of such a transition, without an admixture of blood (which presupposes a second existing race), we are to presume that such a transition did take place, and that, too, without being in a position to appeal, like the disciples of Lamarck or Darwin, to the possible unknown effects of prolonged epochs of time. If revelation had pronounced on the subject, and required us to believe it, the necessary link would be thereby supplied—

“For what concerns my knowledge God reveals.”

But all we are told is, that God said, “Let us make *Adam* in our own image,” and “*the Adam*” was made, and from the centre of his creation has been increasing, multiplying and replenishing the earth with his own race, and not with the different races of men with which it is overspread.

When the mind divests itself of early prejudices, and reads these words in the meaning of the original text, as revealing the creation of an

individual, the first of a new race of mankind, the great moral scheme of redemption opens to our view, rising above and beyond the platform of creation. Adam then appears in the majesty of God's likeness, ushered into the world in the fulness of time, to draw his fellow-creatures to the development of the hidden treasures of wisdom and knowledge in their widest and deepest sense. With other races of human beings surrounding him, he is a more perfect type of the *second Adam*, than if he had been a solitary individual occupying the wide domain of the habitable earth, without a fellow-creature to behold in him a being made in the likeness of the Creator. To protect and preserve him in the early days of his existence, and until he should be instructed in the mysteries and means of sustaining life, it was necessary to place him in the Garden of Eden, where he acquired that language, which is as superior to the other languages of the earth, as his race was superior to all the pre-existing and still existing races of men,—a language that, as an instrument of

thought and reflection, and as a vehicle of communication of ideas between man and man, has been the means of extending the knowledge and understanding of nature and nature's laws, and of opening out physical and moral blessings that, slumbering in the bud, could not have expanded through the medium of the monosyllabic or agglutinate languages which had prevailed before his creation. The qualifications conferred upon him by a bountiful Providence for the acquisition and diffusion of useful knowledge, and which are not to be found in the other races of men, were large and excellent. His privileges may have been disregarded, his duties neglected, and his talents misused,—he has sunk from the Adam of Paradise to the Adamite whose every imagination and propensity are evil continually; but the ring of the defaced and disfigured coin still proclaims the superiority of the metal, and its original fitness to reflect the image of the Creator.

The work of the second Adam awaits its full completion, when all the races of men, including that of the fallen Adamite, shall be perfected,

and God's likeness shall again be reflected in the human form. It has already been unveiled to mortal eyes on the Mount of Transfiguration, when Moses and Elias talked with Jesus; and when again revealed, *all flesh* shall see it together. "It doth not yet appear what we shall be; but when He shall appear, we shall be like Him:" "this corruptible shall put on incorruption, and this mortal shall put on immortality." The Shemite shall be restored to his own land, and stand in his own lot; and Japheth shall no longer dwell in his tents, or be the chosen messenger of the glad tidings to the nations. From Jerusalem, the centre of a new creation, the race of the second Adam, reconciled to their God, and renewed in his likeness, will pour out into all the corners of the earth, animated with the true missionary spirit, to summon all living to the worship of the Jehovah and his Messiah. Their sound shall go forth into all the earth, and their words to the ends of the world. Then, when the Sun of Righteousness shall arise to reign, the morning of humanity, whose dawn we have been contem-

plating, shall brighten into pure and perfect day—the long-predicted “day of the Lord.” The light to lighten the Gentiles shall penetrate to the wildest wildernesses of the world, and warm the hearts of the lowliest savages into shrines of faith in the living God. Their stammering tongues shall He “turn to a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” The future, foreshadowed by Adam in his purity, and by Noah in his righteousness,—by the blessing of Melchisedec, the faith of Abraham, and the mission of Moses,—shall then be realized by the presence of Christ, in his power and great glory: all kings shall fall down before him, and all nations shall do him service;”

“For then the earth
Shall all be Paradise; far happier place
Than that of Eden, and far happier days.”

This mighty step, from things that are to the things that are to be, we can, to some extent, realize and appreciate, when the past is compared with the present. If the human era is to have its

commencement with Adam, the highest specimen of humanity, the analogy between the past and the future disappears ; for assuming that Adam was the first created man, whatever change has taken place has been degenerative, and not progressive. There is no reason for supposing that the physical or mental constitution of the Caucasian has been altered since the days of Adam, however his condition of life may have advanced with the advance of civilization. A past, therefore, that commences with him teaches us nothing, and affords us no precedent from which we can reason out the future, in confirmation of God's divine revelation. Whereas, if we regard Adam as the last created and highest type of human organization, and the other inferior races of mankind as pre-existing, and having come into existence in the inverse order of their standing in the scale of humanity, then we can comprehend that as every step up the track of time, since the dawn of humanity, has been an upward step productive of physical progress, so we have assurance that in the fulness of time there must be a per-

fection of humanity; and that the coming man will be superior to the Caucasian, as the Caucasian is superior to all the other races of men that preceded and still surround him.

Time is the exponent of natural changes; and, in the instance of organic life, it denotes progress. Since the first flow of vitality upon our planet, when the Spirit of God moved upon the face of the deep, night and day have succeeded each other on the great platform of creation. Intervals of darkness occur in the geological scale of animal life, but at each successive clearing away, a higher class of organism appears on the scene. From the zoophyte, or some more humble organic form, to the mammal, the advance from the lower to the higher is, as we have seen, sure and steady. When we catch the first glimpse of man, we see him hunting and fishing for his daily food throughout the uncultivated wildernesses of Europe, and warring against the mammoth, the cave-lions, bears, and hyenas of the Post-Pliocene, with the rude flint weapons that remain to attest his existence in that remote

era of the world. Further on, we discover races of men with weapons of improved structure, but still in association with the same ancient types of animal life. Further on, again, these animals have become extinct, and the implements of the then existing races of men exhibit an increase of artistic skill. Symptoms of pastoral and agricultural pursuits, the first fruits of civilization, make their appearance; and we know that the civilized and civilizing race of men, a higher type of humanity, has come into the world. Metal implements are added to the stone of the earlier ages, families become tribes, tribes associate into nations, towns and cities are built, and political institutions are founded. Laws, literature, and commerce, arts and sciences follow. The condition of human life is changed; but each and every race of man remains unchanged in physical organization and mental capacity. His knowledge has been enlarged, and his means of enjoying the bounties of Providence have been increased; but man himself is the same through all. Noah, Job, and Daniel,—Abraham, Moses,

and David, were types of humanity as high as any of the great ones of the earth who have since lived. Human thought and imagination were as active and inventive in the days of the Patriarchs, and of the Rulers and Prophets of Israel, as at any period of the Christian era. The minds that developed the arts and sciences that flourished in Nineveh and Babylon, in Egypt and Greece, were as acute and creative as the most cultivated intellects of the artists and philosophers of Europe to the present hour. The remotest antiquity of which we have any record witnessed devotion as deep, and heroism as exalted, as any of the after ages of humanity; and, on the other hand, nations, as well as individuals, are daily perpetrating deeds of as dark a dye as the blood of Abel, and worshipping idols as offensive to the living God as the golden calf in Horeb,—faithless and perverse in their generation as the Adamites who perished in the Flood, and the Jew by whom the Saviour of mankind was crucified. Physically or morally, the sons of the first Adam have never risen above the level of their fallen progenitor.

The new creature has been revealed, but never, with the one exception, perfected in human flesh.

If, therefore, we cannot recognize man before Adam, the lesson of progress which the book of nature teaches is lost, or becomes comparatively insignificant; and the hope of a better state of humanity is known to us by divine revelation alone. But if Adam is placed in his right position, as the crowning work, not only of the creation, but of a progressive humanity, then the Bible record of the future of man is confirmed by the footprints of the Creator on the field of past existences. Nature and revelation are seen to issue like two fair streams from the same divine source, reflecting from their bosoms the one state of things—the one mind of the Creator, the same yesterday, to-day, and for ever. Deep calleth unto deep, and their responses swell up in harmony, proclaiming that creation and new creation are the voice of God in all his works from the beginning, and the theme of the divine revelation of his will to man.

In the Old Testament, this future of the world is depicted in language which, though highly poetic, brings before us a state of earthly prosperity and human bliss that is sufficiently intelligible to finite minds ; but it is by the Gospel that life and immortality are, for the first time, brought to light, opening out the title of the faithful to be denizens of the New Jerusalem, and witnesses of “ the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” The position of the pre-Adamite in the eternity of divine supremacy is among the secret things of the Most High ; but the mystery that envelops their fate is no greater than that which surrounds the future of the millions of post-Adamite savages, who have been born, and passed, and are passing away through life to death, without having heard the name of God and the Saviour. The everlasting gates of Paradise shall be opened ; but the treasury of the things that are revealed, and which belong to us and to our children, though rich and deep, supplies no information of a way of entrance

for any but the believer in Christ. Our mortal vision is bounded by an eternity of bliss peopled with the spirits of just men made perfect. But there is nothing in nature or revelation which forbids the hope that, though we see it not, there is a way by which the untutored savage—whether a priscan pre-Adamite or a contemporary of the civilized Caucasian—may reach some of its many mansions. They are not further removed from the pale of salvation than were “the spirits in prison;” and the Saviour who preached to them is still gracious, and able to “bring the blind by a way they knew not, and will lead them in paths that they have not known.”

APPENDIX.

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IN the Authorized Version of the early chapters of Genesis, three different meanings are given to the Hebrew word אָדָם (*Adam*). It has been translated "*man*" (ch. i. 26, ch. v. 1); "*a man*" (ch. ii. 5); and "*Adam*" (ch. ii. 10; ch. iii. 17-21; ch. iv. 25; ch. v. 1, 2, 3, 4, 5). Four different meanings are also given to the word הָאָדָם (*ha-Adam*), viz., "*men*" (ch. i. 27; ch. ii. 7, 22; ch. vi. 3, 5, 6, 7); "*man*" (ch. vi. 1, 2, 4); "*the man*" (ch. ii. 8, 15, 16, 18, 22, 25); and "*Adam*" (ch. ii. 19, 20, 21; ch. iii. 8, 9; ch. iv. 1).

In the following amended translation of the passages in the first six chapters of Genesis, in which the word אָדָם (without the article) occurs, it is uniformly translated "*Adam*;" wherever the word הָאָדָם (with the article) occurs, it is rendered "*the Adamite*;" and wherever the word אִישׁ occurs, it is rendered "*a man*."

CHAPTER I.

26 And God said, Let us make *Adam* in our image, after our likeness: and let them have dominion over the fish of the sea, &c.

27 And God created *the Adamite* in his own image, in the image of God created he him ; male and female created he them.

28 And God blessed them ; and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, &c.

CHAPTER II.

4 These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens.

5 And every shrub of the field was not yet in the earth, and all herb not yet grew, for the Lord God had not caused it to rain upon the earth, and *Adam* was not to till the ground.

* * * *

7 And the Lord God formed *the Adamite* of dust of the ground, and breathed into his nostrils the breath of life ; and *the Adamite* became a living soul.

8 And the Lord God planted a garden eastward in Eden ; and there he put *the Adamite* whom he had formed.

* * * *

15 And the Lord God took *the Adamite* and put him into the Garden of Eden to dress it and keep it.

16 And the Lord God commanded *the Adamite*, saying, Of every tree of the garden thou mayest freely eat, &c.

18 And the Lord God said, It is not meet that *the Adamite* should be alone ; I will make him a help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto *the Adamite* to see what he would call them ; and whatsoever *the Adamite* called every living creature that was the name thereof.

20 And *the Adamite* gave names to all cattle and the fowl of the air, and to every beast of the field ; but for *Adam* there was not found a help meet for him.

21 And the Lord God caused a deep sleep to fall upon *the Adamite*, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib which the Lord God had taken from *the Adamite* made he a woman (*ishah*), and brought her unto *the Adamite*.

23 And *the Adamite* said, This is now bone of my bone, and flesh of my flesh ; she shall be called *woman* (*ishah*) because she was taken out of *a man* (*ish*).

24 Therefore shall *a man* leave his father and his mother, and shall cleave unto his wife ; and they shall be one flesh.

25 And they were both naked, *the Adamite* and his wife, and were not ashamed.

CHAPTER III.

* * * *

6 And when the woman saw that the tree was good for food, &c., she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat, &c.

* * * *

8 And they heard the voice of the Lord God walking in the garden in the cool of the day : and *the Adamite* and his wife hid themselves.

9 And the Lord God called unto *the Adamite*, and said unto him, Where art thou ?

* * * *

12 And *the Adamite* said, The woman that thou gavest to be with me, she gave me of the tree and I did eat.

* * * *

17 And unto *Adam* he said, Because thou hast hearkened unto the voice of thy wife, &c., cursed is the ground for thy sake, &c.

* * * *

20 And *the Adamite* called his wife's name Eve, because she was the mother of all living.

21 Unto *Adam* also and his wife did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, Behold *the Adamite* is become as one of us to know good and evil, &c.

* * * *

24 So he drove out *the Adamite*, and he placed at the east of the Garden of Eden cherubims, and a flaming sword to turn every way to keep the way of the tree of life.

CHAPTER IV.

1 And *the Adamite* knew his wife ; and she conceived and bare Cain, and said, I have gotten *a man* from the Lord.

2 And she again bare his brother Abel.

* * * *

25 And *Adam* knew his wife again; and she bore a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos; then it was begun to call upon the name of the Lord.

CHAPTER V.

1, 2 This is the book of the generations of *Adam*. In the day that God created *Adam*, in the likeness of God made he him: male and female created he them; and blessed them, and called their name *Adam* in the day when they were created.

3 And *Adam* lived one hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

4 And the days of *Adam* after he had begotten Seth were eight hundred years, and he begat sons and daughters.

5 And all the days that *Adam* lived were nine hundred and thirty years, and he died.

* * * *

CHAPTER VI.

1, 2 And it came to pass, when *the Adamite* began to multiply on the face of the earth, and daughters were

